THE
MISSIONARY HERALD

The Much Maligned Missionary

I HOLD no brief for the missionary. . . . I am not even religious in the orthodox meaning of the word. . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice or ignorance.

I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about so many missionaries.

It has often seemed to me that no class of public servant — I use the term in its broader sense — has been so persistently maligned, and so generally misunderstood as the missionary. . . . Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.

E. ALEXANDER POWELL,
American Magazine, November, 1926.

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FOREWORD

A NEW era for our foreign missionary work begins with the first of January, nineteen hundred and twenty-seven; for then the new American Board begins to function. The old Board and the Woman's Boards have gone out of existence as separate promotional and administrative organizations and have united their forces—and their destinies. From now on, the "American Board" will stand without question for woman's work as well as man's, for children as well as adults, for missionary education and "projects," as for the more general method of securing friends and funds for the cause. One we are and as one we work.

The *Missionary Herald,* as the organ of the reorganized Board, also enters upon a new stage. It, too, takes on a new lease of life. With expanded staff, better facilities for securing news, and a larger and more loyal constituency than ever since it undertook to represent both the men and women of our churches, it should multiply its usefulness as the organ of the united Board.

As promised, the Reminiscences of Secretary Barton begin with this issue. They alone make the number a valuable one. Nor will they grow less interesting as the months come and go, even though no attempt at autobiographical or literary finish is possible.

It is New Year's indeed for the Board and its friends; and may all our readers, their loved ones and their work, be greatly blessed. "'Twill be the best year yet," because new visions and new voices are yours in Christ Jesus.

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James L. Barton

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THE FOREIGN SECRETARY OF A MISSION BOARD

AFTER more than twenty years of close association with one who is generally acknowledged to have no superior in the business, we can say without exaggeration that a foreign secretary of an organization like the American Board is a judge as well as an advocate, a promoter as well as an administrator, a statesman, a patriot, a world-citizen, a father, brother, and friend.

He is a *leader*. The American churches, the Board, and the missionaries look to him for leadership. It is expected that he keep ahead of all in ideas and methods, in faith, hope, and other inspirational power. He combines with the knowledge and vision of the close student the courage and faith, sympathy and patience, the unceasing toil of the practical man of affairs. He knows from experience how leadership spells struggle and sacrifice, as well as success.

The conception of the office, however, dearest to the secretary's heart is that of *servant*. He is here to serve: to serve the foreign missionaries, and through them the growing native churches, with their strong, noble leaders; to serve the Board itself; to serve the churches of America, whose work this primarily is. It is because of this spirit of service he can honestly sign himself "faithfully yours." He takes the burden of the needs laid upon him by the missions, and as their spokesman, lays these requests before the Board and the churches as accurately, sympathetically, and persuasively as possible. He serves the missions as their advocate. The Prudential Committee of the Board, however, often expects him to act as judge. It looks to him for the facts of the case and asks his judgment as to its merits. He must report faithfully Board action to the missions in such a spirit as to express the Committee's honest sympathy and purpose to help as God gives it opportunity and power. The foreign secretary serves the churches by assuming their primary responsibility and stimulating their sense of authority. They look to him for an interpretation of the conditions abroad and for a faithful report upon the work. He serves them by wise suggestions with reference to funds needed and their wise expenditure. He helps by helping make their funds go as far as possible. He serves by vision, aggressiveness, and toil. Above all does the foreign secretary wish to be the servant of the living God.

Neither time nor space will permit a detailed account of the varied and exacting work of the foreign secretary. He reads multitudes of letters that pour into the office from the many missions, presents the mission business to the Cabinet and Prudential Committee, surveys the estimates from the missions, presents them to the Board, suggests the appropriations, meets with sub-committees on all questions, constantly ponders over the problems administrative and financial, holds conferences without number with missionaries and other missionary experts, diplomats, editors, pastors, prayed-for or prospective donors, native leaders, and, in fact, a host of investigators and inquirers; friends, and even foes; not to speak of his own associates in the office, who are constantly coming to him for advice. Practically every Sunday and some of the evenings of the week have to be given up to missionary addresses in churches, clubs, or mass meetings. Other evenings go to some form of missionary promotion, particularly literary work. The day is considerably longer than that demanded by labor unions, and is, of course, one of incessant mental activity and heart strain. Often the secretary has to take a midnight train for New York, where special interdenominational and international conferences of every sort and description are held. It may be a meeting of the Committee of Reference and Counsel, the *committee ad interim* of the Foreign Missions Conference of America and Canada; or it may be a special meeting of the Missionary Committee of the Federal Council of the Churches of North America, or a conference on peace at Lake Mohonk, or a meeting of a board of trustees of some union university abroad, or a meeting of the International Missionary Council itself representing practically all the communions of Protestant Christendom and shaping the missionary policies of a United Church of Christ the world over. Even at such gatherings there are conferences within conferences, and interviews without number. Where the secretary finds time and energy for filling heart and head, when the demand for giving out is so tremendous, is hard to see.

After a short run to Washington for an interview with the State Department upon one important matter or another, perhaps a trip to the West is taken for a few days' visit among men of wealth interested in the establishment of certain large funds needed for educational, medical, and industrial work. Even there response has to be made to several

papers asking for the secretary's opinion upon this and that. Then comes the hurried return to the office to take up the ever-present business from the missions held over for the secretary's judgment, a meeting or two with boards of trustees, sub-committees, Cabinet, Prudential Committee, and at last the joy of attending to the pile of correspondence heaped up in the secretary's absence.

But we have yet to learn from the foreign secretary's own lips that he does not love every phase of the work. His heart goes out with increasing intensity toward the missionaries and their native associates. Their burdens are his; their hopes and aspirations as well. Through many years of heart culture, wide reading and thought, and strenuous work of promoting the Kingdom abroad, he has indeed become a "friend of the world" and the servant of mankind everywhere.

THAT *CHRISTIAN CENTURY* EDITORIAL

In its November 18 issue, under the caption "Portrait of a Possible Missionary," our "provocative" contemporary endeavors once more to stir the bones of the old Boards—if we may mix our figures a bit. He does not seem to think much of the policy of sending into the well-worked fields young, untried, and, as he would say, unusable missionaries. He would send, instead, Americans who have made their mark and have caught the imagination of the national Christian leaders abroad; men and women who can be sure of a welcome as authorities or experts, sent out for definite periods and definite pieces of work. If we catch his mind, he believes that as mission fields become "developed" this type of "advisor" will assume larger place on our budgets.

Specialists are good as far as they go, and doubtless the Boards will be called upon more and more to send such. Their work, however, must ever be temporary and somewhat superficial. They will meet a long-felt want, but they can never quite take the place of the missionary who has made himself one with the people. Bringing up the big guns at a particular time for a special assignment in a selected section of the front line is of enormous value to the army, but battles cannot be won or areas occupied by heavy artillery alone.

So far, commissioners have been so handicapped by lack of language and other knowledge that they have felt helpless in most cases when called upon to make their contribution, unless assisted by a missionary or two who know the ropes. Will not this be the same with the kind of specialist suggested? The modern trend seems strong for the man trained on the field. Take China, for example. The present tendencies in language schools there, and their emphasis upon the mastery of Chinese philosophy, systems of thought, religious culture, etc., are in direct antithesis to any marked drift in the direction of the editorial in question. The first qualification of any expert mature advisor from the West is years of life in China in close daily contact with the masses, speaking their language, thinking their thoughts, understanding their ways. No one will deny that certain Catholic Fathers, not to speak of some Protestant missionaries, are considered the most remarkable scholars along modern scientific lines that can be found in residence in China. They have qualified as experts and advisors so far as keeping abreast of Western knowledge is concerned, but they have had more to offer: the fact that they have been in China from their youthful days constitutes an indispensable and almost proportionate element in their acceptance and efficiency.

While the time is coming for more emphasis upon sending specialists for particular service, the need of laying more emphasis upon the selection of young missionaries who identify themselves with the peoples of the various lands, becoming one with them in language and mind and spirit, must be greater than ever. We do not refer merely to the pioneer missionary exempted by our contemporary; not to the "old, romantic pioneer missionary who, by the nature of his task, is bound to be the unfettered leader of the new task." We do not have in mind merely the missionary who has pushed out into the great untouched fields that surround every Christian body everywhere today. Such unoccupied areas must be taken care of and will demand our best effort for many years, and perhaps generations, to come. The national churches cannot meet that need without our help, and God will see to it that the Gospel is preached in such neglected portions of the earth, no matter how theorists may look at the question of modern mission policy.

But there are American pioneers in all sorts of methods of Christian work that are being asked for by national Christian leaders today. Boards will find, for a long time to come, though in varying form, a demand for such missionaries; and such can find, if they will, large room for themselves as "associates" and "assistants" in the great work of evangelization and Christianization which the national churches are taking over in "developed" fields. And such pioneers will find their influence increasing the more familiar they become with the language and life of their adopted country. Coming home for fresh study, they will return for an ever-expanding work as most welcome colleagues in a most exacting task.

So whether there be specialists or life workers sent abroad, we can be sure of plenty to do and much to sacrifice for. Many years—centuries in fact—will pass before this mutual sharing of the best in Christianity is found impracticable. For America's sake, alone, we hope this time never comes. It is a work so great and so diversified and so exacting, the fields are so wide and the workers are always so few, that it is not a question, after all, of Western "bosses" and "advisors" versus Eastern leadership. It is a question of how ready we American Christians are to go to the help of small though virile national churches that feel they cannot get along without us.

REVIVAL OF THE WEEK OF PRAYER

We do not refer to any of the recent proposals made by various Christian bodies looking to the churches setting apart particular weeks for prayer in behalf of particular objects. The genuinely spiritual motive underlying these requests cannot be gainsaid. Our interest just now is in the proposal of the Federal Council, looking to churches of all signs and names reviving the good old custom of observing the first week of the new year as a week of prayer for the church in all the world. Undoubtedly our pastors have received a circular letter on the subject, outlining prayer objectives for the different days of the week. We are particularly interested in the suggestion that Thursday, January 6, should be utilized for prayer in behalf of missions.

In view of the possibilities of such an observance, should it become general among our churches, we are glad to learn that Dr. Charles R. Erdman, of Princeton, N. J., has agreed to draw up a form of service for the guidance of leaders, in which intercession is made the leading feature. No better person could be named for this work. The Foreign Missions Conference of North America is having Dr. Erdman's Order of Service printed for use in the various denominations, and copies may be obtained from Secretary Cornelius H. Patton, 14 Beacon Street, Boston, Mass.; Rev. Harold G. Vincent, the Commission on Missions, 287 Fourth Avenue, New York City; Rev. C. C. Merrill, the Mid-West Regional Committee, 19 South La Salle Street, Chicago, Ill.; Rev. William J. Minchin, the Conference of Northern California, 421 Phelan Building, San Francisco, Cal.

The time is short for pastors who wish to take up with this suggestion, and we trust there may be no delay in securing the Erdman leaflet. Many signs point to a revival of prayer in behalf of missions at home and abroad. The time has come when Christians should realize as never before what is involved in the petition THY KINGDOM COME.

BRINGING THE LIST TO DATE

Through an inexcusable error on the part of the Editor, the name of Miss S. Emma Keith was not included in the list of the women officers of the Board given on our News Board last month. Miss Keith was elected, at Akron, Assistant Treasurer, a position equivalent to that of Associate Secretary.

On November 30 the Prudential Committee appointed the following Assistant Secretaries: Mrs. Lydia Lord Davis, Miss Agnes H. Kelsey, Miss Ruby M. Phillips.

Mrs. Davis will serve as a field secretary in the Middle West; Miss Kelsey will be the Assistant Educational Secretary of the Board, with special reference to children's work; and Miss Phillips will serve as Assistant Candidate Secretary until her return to India for permanent missionary service.

TOGETHER IN PRAYER

The first Friday in Lent has become one of the great days of the missionary year, for it is observed by thousands of women of all denominations as the Day of Prayer for Missions, both Home and Foreign. In 1927 the date falls on March 4. Last year reports came from forty-seven of our states, and from many places in Canada, as to its observance. More and more the meetings held on this day are becoming community gatherings, this occasion being the one time in the year when the women of the various denominations meet to pray together for the world's needs. They also take pleasure in giving together for the support of their interdenominational enterprises. From about 650 cities and communities contributions made on the Day of Prayer were sent to the office of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions for work among Farm and Cannery Migrants, Women's Union Christian Colleges in Foreign Fields and Christian Literature for Women and Children in Mission Fields. To these three objects there is added a fourth object for 1927—Religious Work Directors in Government Indian Boarding Schools.

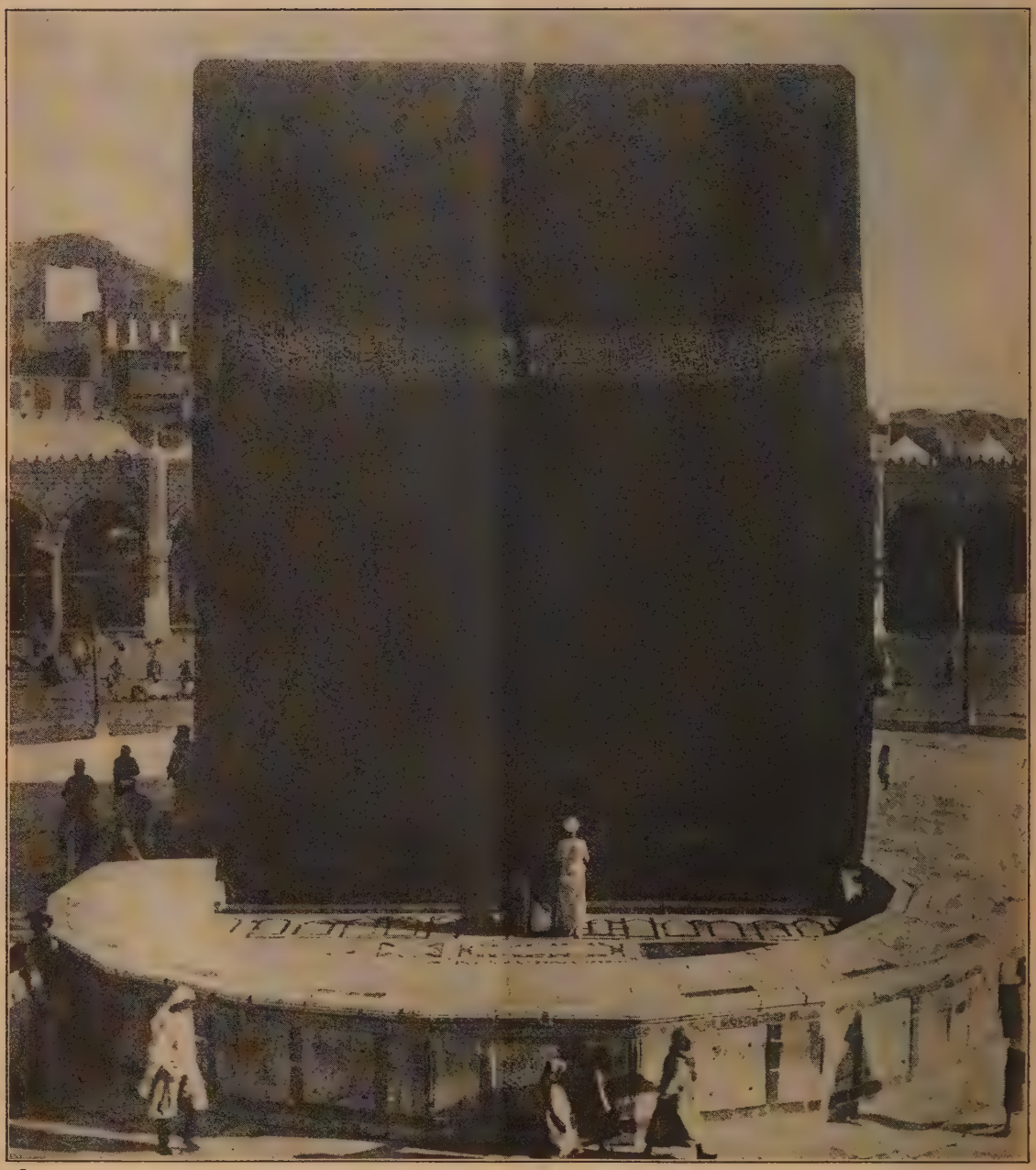
Every year sees a wider circle of believing women drawn into this fellowship of intercessory prayer. Letters have come from Great Britain, Europe, China, Japan, India, and Korea indicating that women of many races desire to join it. Many will use the prepared program entitled "Pray Ye Therefore," and other printed helps now available at the headquarters of the various Boards. We hope that thousands will begin at once to use the Preparatory Cycle of Prayer.

A COMBINATION OFFER

On page 34 there is an advertisement devoted to a clubbing opportunity offered by the *Congregationalist*, the *American Missionary*, and the *Missionary Herald*. While by no means ideal, it is the best that can be secured at present, consistent with the policy of the Board to avoid the danger of increasing its debt. Should the returns from this venture greatly surpass expectations, the way will be open for a revision of the plan.

The calendar year 1927 will be devoted to the experiment. Obviously no less a period would be a fair test. To be sure, the drive for subscriptions for 1927 to the individual papers is now practically over and, therefore, the winter and spring campaign for the combination offer will likely secure only the desired new subscribers; nevertheless the question whether the offer will tend more to secure new readers or merely accommodate these already taking the three cannot be answered until the fall drive is over.

These combination subscriptions may be sent through pastors, church agents, or direct to the publishers of any of the three periodicals, who will distribute to the others.



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THE KAABA AT MECCA

A remarkable "close up" of the Mohammedan Holy of Holies

THE WORLD WINDOW

By C. H. P.

Moslem Evangelization

"The opportunities and political freedom in the Balkan countries, Egypt, Syria, Palestine, and the Islands, where there are over three million Moslems living, are really wonderful. Today there is no political obstacle whatsoever to the preaching of the Gospel in those countries. Dr. Zwemer writes from Isfahan, Persia, that on Sunday, July 4, the native pastor baptized in the church twenty-two adult Moslems, and a number as large are preparing for baptism at Christmas. Two students of the School of Religion spent three months in Cyprus this summer, and they met no opposition, but saw many opportunities for work. Dr. Cantino, of Baghdad, says that the best worker for Moslems in Baghdad is an Armenian colporteur. Why should not we who have suffered martyrdom in the hands of the Moslems be also the messengers of Christ to them?" thus writes L. Levonian from the School of Religion at Athens.

A Sane View of China

We have received from Dr. A. L. Warnshuis, Secretary of the International Missionary Council, a carefully prepared statement as to conditions in China, based upon intimate contacts with authentic sources of information in that country and following a conference with the experts of the State Department at Washington. In view of the inadequate and often biased news items and opinions being sent out by the press, we particularly commend the opening paragraphs of Dr. Warnshuis's survey:—

"Much of the difficulty experienced by all in seeking to understand the present situation in China is due not only to the distance from the scene at which we in America are placed, and the resulting meagreness of information available, but also to the fact that the source of our information is so often biased. Most of it comes from the treaty ports, and the color of the news is that which is reflected from interrupted commerce and depressed trade. In some cases, the reports have been exaggerated, apparently for the purpose of arousing opposition to one or the other party. Even the books on China that have been recently published by Europeans or Americans resident in China are occupied almost wholly with tales of woe and the misfortunes arising from the incomplete outcome of China's political, social, and economic revolution which has been begun in China, but for the full fruition of which much more time is needed. These writers complain because the China that was has not in one day become a China that excels the countries of Europe in the very things which she is expected to adopt of European laws and customs. Moreover, these newspaper reports and these books do not show the real progress that is being made."

Why China Is Chaotic

Calling attention to the fact that the situation cannot be understood if its character is described in terms related to the success or failure of individuals, or even groups and parties, Dr. Warnshuis continues:—

"We need to remind ourselves constantly that the changes that are taking place in China in these few years are in many respects similar to those which came in Europe through a period of two or three centuries, and separately and successively. In China, simultaneously and quickly, there are developing an intellectual renaissance, an industrial development, an economic, social, and political revolution. There are bandits along the Yangtze and pirates on the seacoast because the steamships have deprived the junkmen of their means of livelihood. The students and student class are turbulent because modern science and democracy are driving out the 'vanishing authorities' of the classics. The militarists have grown in power because the people have not yet had time to learn that the 'decree of heaven' upon which all government is dependent is now to be expressed by themselves in ways and by means that they have still to discover. These are but illustrations and suggestions of the deeper meaning to be found in the events that occur day by day. The persons and parties which now have a day of prominence and then are quickly superseded by others, are but waves thrown up by the flowing of the tide. Is it rising or falling? Ideas and principles must be the measurements."

America's Policy Toward China

The *Peking Leader*, Grover Clark, Editor, carries in its October 26 issue the following statement about America's policy in China: "There are two significant pieces of news concerning American policy toward China during the week—one official and one unofficial. The pronouncement came from Secretary of State Kellogg, and was to the effect that so long as there is a 'semblance of power' in Peking the United States will not give recognition to any of the factions concerned in the present civil wars. It was added that it was contrary to American policy to give *de facto* recognition to any of the provincial governments, and that the official protest sent to Canton on the surtax collection plan did not imply recognition of the Nationalist Government."

The other development concerning America's attitude came in the form of a "United Press" news story from Washington. No officials were quoted, but the account was said to be a careful compilation of official opinions, and declared that the United States is not planning any kind of "action" in China, either independently or jointly with other Powers, to end present conditions of anarchy and disorder. Rumors of plans for intervention were thus squelched, and the concentration of fourteen American warships at Shanghai on Friday was found to have no significance, but to be due merely to the fact that the American Asiatic fleet was on its way south from the summer station at Chefoo. Official Washington is in favor of letting China work out her own problems without interference, but will insist upon the safety of American nationals in this country.

Mahatma Gandhi's Statement of His Religious Position

Mahatma Gandhi is being criticized by some Hindus for teaching the New Testament in the Gujarat National College. In reply to a charge made in one of the letters that he has received, he says:—

"The charge of being a Christian in secret is not new. It is both a libel and a compliment—a libel because there are men who can believe me to be capable of being secretly anything, *i.e.*, for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgment of my capacity for appreciating the beauties of Christianity. Let me own this. If I could call myself, say, a Christian, or a Mussulman, with my own interpretation of the Bible or of the Koran, I should not hesitate to call myself either. For then Hindu, Christian, and Mussulman would be synonymous terms. I do believe that in the other world there are neither Hindus, nor Christians, nor Mussulmans. There all are judged not according to their labels or professions, but according to their actions, irrespective of their professions. During our earthly existence there will always be these labels. I therefore prefer to retain the label of my forefathers so long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else."

Japanese School Boys Visit United States

One hundred and twenty students of high schools in Japan visited the Pacific Coast, especially California, during the summer months. According to Mr. Kaju Nakamura, member of the House of Representatives and director of the trip, it was a complete success in every respect, having achieved most gratifying results in fostering amicable relations between Japan and America. The plan of exchanging visits between American and Japanese high school students every year was thoroughly approved by many American educators, religious workers, and members of the Chamber of Commerce in the Western Coast states, Mr. Nakamura says.

The San Francisco Chamber of Commerce, religious workers and educators of Oakland and Berkeley, are reported planning to take about 200 students to the Pacific Coast states again next year. The *Japanese Student Bulletin*, published monthly by the Japanese Students' Christian Association in North America, in reporting this event, asks why more of these methods for bringing about a better understanding between the rising generations of these countries cannot be fostered?

Bibles and Soviet Russia

The question of providing Bibles for the evangelical groups in Soviet Russia has been a serious problem, owing to the restrictions placed by the Government upon the importation of Bibles and other religious literature. Word has just been received, however, that the Government's permission has been given to take into Russia 15,000 Bibles, Testaments, and hymn books which have been in storage in Reval for a number of years. They are in the Finnish, German, Yiddish, and Ossetian languages, and are badly needed by the evangelicals of those nationalities living in Russia. Funds are needed to release these Bibles from the storage warehouse and to cover the cost of shipping and customs duty, as the Soviet Government has stipulated that moneys received from the sale of the Bibles must remain in Russia.

Glimpses

The unwillingness of some of the Presbyterians to enter the United Church of Canada gave rise to the problem of what should be done with missions hitherto conducted by them. An arrangement that is apparently satisfactory to both sides has been made. Most of the missionaries have been in favor of the union; but as two fields in India, one in Formosa and one in British Guiana, have been assigned to the non-unionist Presbyterians, the workers there will remain, at least until the Presbyterian Board is able to send persons to take their places.

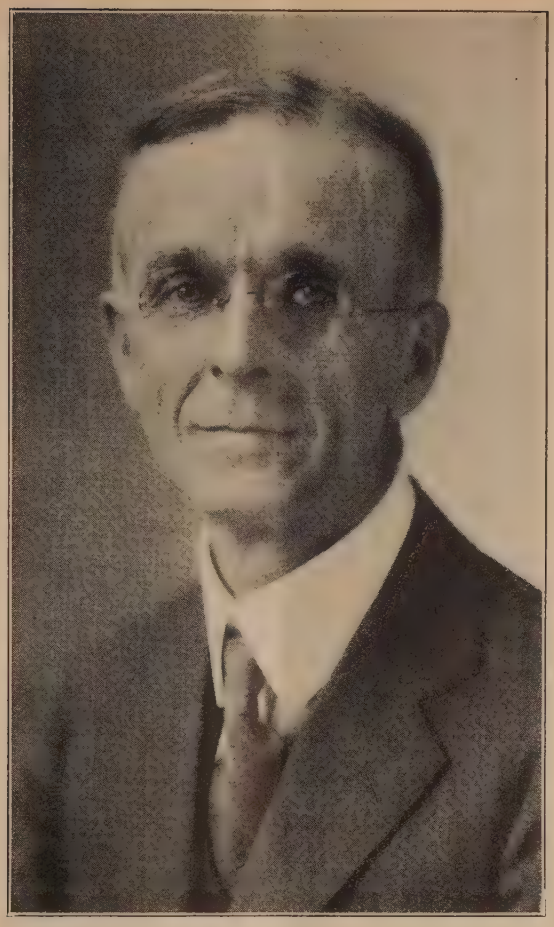
General Bramwell Booth, the head of the Salvation Army, was lately received in audience by the Prince Regent of Japan. The *Japan Advertiser* says that it was announced at that time that the Emperor gave three thousand yen (equivalent to nearly fifteen hundred dollars) to the Army in aid of its social work.

Catholic Missions states that, counting all catechumens and adherents, the number of Christians in the Catholic Missions of Belgian Congo may be said, without exaggeration, to number 800,000. It also says that in China the average yearly gain for the past twenty years is about 66,000. In India and Ceylon the average increase each year is 38,000.

Sunday, October 3, the first place built in London for Mohammedan worship was opened. Greatly to the disappointment of the Iman of the mosque and his Ahmadiya associates, Emir Feisal, Viceroy of Mecca, did not, as had been expected, perform the opening ceremony, his attendance at the same having the day before been forbidden by his father, Sultan Ibn Saud. His place was taken by the former President of the Punjab Legislative Council, now a member of the Indian delegation to the League of Nations. Various surmises are made concerning the reason for the Sultan's order.

The World's Sunday School Association says that there are in Seoul, Korea, more Sunday schools of over one thousand pupils each than there are in Manhattan, N. Y. In the latter only two white schools and one colored have an average attendance of over a thousand, though two others sometimes reach that number. Seoul has four schools with that average attendance.

THE NEW SECRETARY OF THE COMMISSION ON MISSIONS



DR. CHARLES C. MERRILL

Able, experienced, devoted, he has won the confidence of the various Congregational groups to a remarkable degree. We pledge him our loyalty and support because he has proved himself a real leader.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of November				For Calendar Year to November 30, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$38,169.00	$42,587.00		$4,418.00	$483,700.00	$490,656.00		$6,956.00
W. B. M.	12,079.00	11,316.00	$763.00		209,273.00	211,265.00		1,992.00
W. B. M. I.	7,706.00	6,313.00	1,393.00		134,821.00	130,697.00	$4,124.00	
W. B. M. P.	1,402.00	2,632.00		1,230.00	17,932.00	25,118.00		7,186.00
C. E. S.	7,976.00	6,242.00	1,734.00		71,890.00	65,832.00	6,058.00	
C. B. Society	12,020.00	14,389.00		2,369.00	104,913.00	100,241.00	4,672.00	
C. H. M. S.	14,353.00	17,413.00		3,060.00	111,519.00	119,764.00		8,245.00
A. M. A.	17,482.00	17,790.00		308.00	163,758.00	188,598.00		24,840.00
C. S. S. E. S.	3,188.00	3,277.00		89.00	38,666.00	39,739.00		1,073.00
C. B. M. R.	5,358.00	4,521.00	837.00		52,690.00	46,181.00	6,509.00	
Annuity Fund	2,263.00	1,653.00	610.00		18,807.00	13,275.00	5,532.00	
Totals	**$121,996.00**	**$128,133.00**	**$5,337.00**	**$11,474.00**	**$1,407,969.00**	**$1,431,366.00**	**$26,895.00**	**$50,292.00**

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

WELCOME TO THE WOMAN'S BOARDS

By SECRETARY PATTON

THE Woman's Boards were organized at the request of the officers of the American Board, Secretary N. G. Clark being particularly active in getting the movement under way. On the side of the Foreign Department it was felt that the time had come when an organized and systematic effort should be made to alleviate the inexpressible misery of womanhood in the non-Christian parts of the world, and that none were better qualified to take this responsibility than the Christian womanhood of America. On the side of the Home Department it was felt that the women of our churches needed the incentive of a particular work of their own, that too long they had considered foreign missions to be essentially an enterprise for male initiative and support. The leaders of the day—that was in 1867—both men and women, agreed that in order to secure the largest possible sense of responsibility the women should be given the largest possible independence. They were advised to organize separate, yet affiliated boards. Thus the three Woman's Boards came into existence, each with its separate work, budget, treasury, officers, administration.

The plan was a success from the beginning and has continued to be a success throughout these fifty-nine years. Last year the three Woman's Boards contributed to the foreign work of the Congregational churches the sum of $633,948, as compared with $9,130 raised during the first year of their history. Their missionaries numbered 255 in 1926, as compared with 7 in 1867. Applying their first energies to the establishing of Christian schools, they have seen the enterprise expand until it embraces practically every known and approved agency of human help—schools of every grade from the kindergarten to the college, hospitals, dispensaries, social centers, industrial classes, experiment farms, Bible institutes, itinerating evangelists, the publication and distribution of books and magazines. American Christian womanhood at its best has been exemplified by these Boards, and that on a world scale.

The Woman's Boards have been more successful than the founders—either men or women—dreamed. Soon the women were outstripping the men in devotion and zeal. They developed a mighty conscience. They considered themselves honor-bound to support the work they had taken in hand. They felt it incumbent upon them to learn the facts as to the world's need and to study every process by which their gifts were being applied. They have a remarkable record in the matter of freedom from indebtedness. The Woman's Board of Missions never has had a debt, and in every year of the fifty-nine, except four, their treasurer has recorded an advance in gifts. The women set a new standard and a new pace for the Church.

This is not the place to argue the pros and cons of the movement by which the four Foreign Boards have become one. The churches, having for the most part unified their missionary appeals in one budget of benevolence, wished to consider the work as one, without regard to sex lines; the woman's movement in politics and business provided an urge in the same direction; considerations of economy had their weight. The result is that the Woman's Boards are now an integral part of the American Board.

Let none, however, suppose that we are as we were in 1867. Like children who, having been prospered in the world, return to the old home as a source of blessing and strength, so the missionary women of our churches come back to the Board bearing riches in their hands. It means much that they are delivering to the parent society an array of institutions and properties on the Foreign Field totalling about $3,000,000 in value; that, in addition, they are transferring permanent funds amounting to approximately $1,134,500; that by the same act all their missionaries and native workers become the direct agents of the Board. It means more that with these workers comes an inestimable fund of good will on the part of the communities, cities, and lands where the Woman's Boards have been witnessing for Christ these many years. Wherever they have gone, our women missionaries have commended missions as the noblest expression of idealism in the name of Christ. Best of all, the women bring to the Board, and through the Board to the churches, the distinctly spiritual point of view, a reënforcement of love, of sacrifice, of prayer, of unswerving devotion to Christ and His Gospel to all mankind. Who can estimate the value of contributions like these? Who can fail to see both the spiritual and practical possibilities of the new day? The women come to us not with mournful faces suggesting doubt and fear, but with courage in their hearts, with faces turned toward the dawn. If they have much to receive, they have more to give, and that, we know, is the way to joy and peace and plenty.

As great as have been the contributions, spiritual and financial, of the women through their separate organizations in the past, we predict that their contributions will be even greater in the future, now that they are to merge their tasks with those of the Church at large. In the hour of reunion we say to the Congregational women, as Mordecai said to the Jewish queen, "Who knoweth whether thou art come to the kingdom for such a time as this?"

AN OPTIMIST'S LOOK AHEAD

By Mrs. FRANKLIN WARNER

The following is the closing portion of Mrs. Warner's address at Worcester, at the final meeting of the Woman's Board of Missions as a separate promotional and administrative organization. It emphasizes the faith that she and others have in the new united American Board.

Mrs. Warner's address in full is being published as a separate pamphlet.

WE have a new Board. It is called by an old name—by the name of that one of the four Boards uniting which was by far the largest of them all. But it is a new Board, and it is earnest in its purpose to be renewed by taking over any plans or methods used in any of the old Boards which make for strength. The Woman's Board secretaries become the secretaries of the new Board. Women from the old Boards sit on all its committees. Our work is taken over in entirety; not a dollar less is needed for its work than the four Boards have needed before. We have been dwelling on the loyalty of the women of the past, and I have bewailed my short experience with our Boards, but I have had enough experience with the women of the present to have stood before groups of them when the loyalty and devotion in their faces made my throat choke with emotion as I tried to speak to them. Loyalty and devotion to what? A name? A method of work? A group of personalities? No; loyalty to a thing that is to be done for God. Loyalty to the purposes of Jesus, to his plan for his world. Loyalty goes on though names change and methods become new and personalities come and go.

Now with reference to some methods of work in the new Board. I belong to a church made up of men and women and young people and little children. We, all of us together, make up the church. We, as a church, support Lillian Picken out in India. We do other things. We support a home missionary pastor; and whatever we do, we do as one, as a church. But because we do this thing as one, we do not say that the only place we can ever meet and talk about Lillian Picken is at the Sunday morning service. No, indeed. We have a Sunday school, and we teach about Lillian Picken to the little children in Sunday school. We have a Christian Endeavor, and Lillian Picken's picture hangs in their room, and our young people talk about her. We have a Woman's Society, and we read letters from Lillian Picken at our meetings. And we have a Men's Club, and it knows about Lillian Picken. Would we not be silly if we said, "We have merged; we are a church; we must not talk about Lillian any more in our Woman's Society because she belongs to the whole church." No. She belongs to every one of us and we use every agency in the whole church to teach the whole church to love her and to support her.

We are a new Board, the new American Board. We all belong, men and women and young people and little children. There is not a man missionary who has been working for the old American Board who is not my responsibility, and there is not a little girl patient who will come to the Woman's Board hospital in Madura for treatment from this new missionary we are commissioning today who does not belong to Dr. Potter, the President of the American Board. Every bit of the work belongs to every one of us and we must study and know about it all.

Every agency of our church life is to be used in the interest of this new Board. We are going to keep on having Young People's Conferences and conferences with leaders for children. We are going to take our best missionaries who are home on furlough to the State Conferences and let them tell men and women about their work. We are going to have groups of women, sometimes of one state and sometimes of larger territory than one state, meeting as we are meeting here, delegates sent to learn about mission work, for the sake of the churches

A PLEDGE OF LOYALTY[1]

Dear Old Friends of the Woman's Board:

As President of our Mission Club, I have received a greeting and a farewell from the Woman's Board. Unhesitatingly do I reply in behalf of our Club with a pledge of unchanged loyalty to the administration soon to come in with the merger. We are very few here in our village; we never do meet our quotas in cash; we fall far short of what we should do and would love to do and be. But I know I represent Castleton women truly in the promise that no merger, no other outer modification, could abate our sense of responsibility. If the Queen abdicates, why then we cry, Long live the King!

Yours faithfully,

MARY GERRISH HIGLEY, *for the Mission Club of the Federated Church of Castleton, Vt.*

[1] The Presidents of the three Woman's Boards recently sent out a letter to the women of the churches appealing in behalf of the united American Board the same loyalty and devotion as that given the Woman's Boards in the past. This is the first answer so far as the editor of the *Herald* knows.

from which they come as well as for the sake of the Board which needs their support.

I have another prophecy to make. I am an optimist, as my friends will tell you, and perhaps smile leniently as they tell it. I have a right to be an optimist; my mother was before me. I remember when, as a naughty little girl, I did not want to go to bed, my mother would say, "Come now. Go to bed. Remember, tomorrow is a new day." And many a time I have heard her say, as we would get up in the morning, "This is a new day. Who knows what wonderful thing it may have for us?" This is a new day. I believe that we are going to have groups of men getting together—laymen mostly, and some ministers, and without us, their wives. They will get together to talk over the coming of the Kingdom of God, and they will meet real live missionaries face to face and hear them talk in man-talk about what they want to do all over the world. And then these men will go back to the church and say, "Come, now, we have been missing out on the biggest thing in the whole church. As men, let's get together and stand back of this thing, with the women and the young people and the little children. Let us do a man's part and put this thing where it should be in the church."

Why are we going to do all these things? Because there lived and died in Galilee the Man who showed the way to God, and no man in all the world has lived the life his God meant him to live until he found that Way. "I am the Way, the Truth, and the Life." "If ye have seen me, ye have seen the Father." How can they find the Way and see the Father until we have shared with them that Man of Galilee? The Man of Love upon the Cross, if he be raised up, he will draw all men unto him. Can you not see them coming along the way, from the North and from the South, from the East and from the West, that at the cross we all may bow the knee and all together say, "Our Father and our God." Therefore, I say to you in the words of a prophet of old, "Awake, awake, put on strength, oh arm of the Lord. Awake as in the ancient days, as in the generations of old."

THE BOARD'S FIRST WOMEN OFFICERS

HELEN B. CALDER

CORRESPONDING SECRETARY

Miss Calder is so widely known in denominational, interdenominational and international circles that she hardly needs introducing here. She first came to the W. B. M. twenty-one years ago, and in 1912 was made Home Secretary. Her new position is coördinate with that of Dr. Patton in the Home Department.

EULA B. LEE

CORRESPONDING SECRETARY

Mrs. Lee becomes Foreign Secretary of the American Board after prolonged service in the office of the W. B. M. I. in Chicago as both Home and Foreign Secretaries, and after considerable missionary work in Turkey. Much of her effort will have to do with the work in the Far East, which she knows through personal observation and years of correspondence.

MABEL E. EMERSON
ASSOCIATE SECRETARY

Miss Emerson brings to her task of an Associate Secretaryship in the Foreign Department of the Board an experience of years as Foreign Secretary of the W. B. M. and Assistant Educational Secretary of the American Board. She was born in New England and is a Wellesley graduate.

HELEN STREET RANNEY
ASSOCIATE SECRETARY

Mrs. Ranney has been the Executive Secretary of the Woman's Board for the Pacific. Born and reared in New England, resident for a number of years in the Middle West and knowing first hand the Pacific states, she contributes a national experience to the Home Department of the Board.

MARY D. ULINE
ASSOCIATE SECRETARY

Miss Uline's special care in the Home Department will be "projects." For several years she has served as Home Secretary of the W. B. M. I., and was for some time a missionary under the Board in Turkey. She is a native of South Dakota and a daughter of Oberlin.

S. EMMA KEITH
ASSISTANT TREASURER

Miss Keith has carried the details of the Treasury of the W. B. M. since 1905, and has already found a large place in the counsels of the American Board's Treasury Department. Like Miss Calder, she is a graduate of Mount Holyoke. Her Master's Degree was taken at Tufts College.

RUTH ISABEL SEABURY
ASSOCIATE SECRETARY

Miss Seabury is the Educational Secretary of the new Board. She has been Young People's Secretary and Educational Secretary of the Woman's Board for several years, and brings into the new Board a wealth of experience and enthusiasm. Connecticut claims her, as does Smith.

ANNE L. BUCKLEY
ASSOCIATE SECRETARY

Miss Buckley is a native Bostonian. In addition to years on the "Congregationalist," she has served the Woman's Board since 1913 as Secretary of the Branches, with special emphasis upon publicity, and since 1924 as Editorial Secretary. She is to have general charge of the publicity work of the new Board.

LYDIA LORD DAVIS
ASSISTANT SECRETARY

Who does not know the Thank-Offering Secretary and Field Worker of the W. B. M. I., and who has not felt the spirit of this devoted Shansi missionary? Mrs. Davis will represent the Home Department in similar work in the Middle West.

AGNES H. KELSEY
ASSISTANT SECRETARY

Miss Kelsey for five years has been the Associate Young People's Secretary of the W. B. M., with special aptitude and responsibility for children's work. She is the Assistant Educational Secretary of the new Board. She is a native of New York State, and studied at Simmons.

RUBY M. PHILLIPS
ASSISTANT SECRETARY

Miss Phillips, of the Marathi Mission, shares with Mr. Birge the responsibility for our candidate work. She purposes to return to India for permanent service as soon as possible. She is a native of Massachusetts and a graduate of Wellesley.

THE NEW CANDIDATE SECRETARY

REV. J. KINGSLEY BIRGE

Yale, 1909; Hartford, 1913; Professor, International College, Smyrna, 1914 to 1926

Detained in America for family reasons, Mr. Birge has accepted the call to the Candidate-Secretaryship of the Board on the understanding that if the way opens for his return to Turkey he will be free to go.

His duties will take him into the colleges, universities and seminaries of America in search for new missionaries to fill the growing number of vacancies on the field.

His task calls for moral earnestness, enthusiasm for the Cause, and good speaking ability; a sympathetic approach to the student, a sound understanding of the situation abroad, and a clear conception of the sort of missionary required today; a judicial mind, coupled with patience, persistence, and not a little persuasiveness.

Mr. Birge believes in the primacy of prayer in the progress of the Kingdom.

REMINISCENCES OF JAMES L. BARTON

With this number we begin a series of articles by the Senior Secretary of the Board. They have grown out of conversations with the editor. No attempt is made to produce an autobiography, and we trust that these "reminiscences" will not be taken as such. They are informal notes informally presented and deal primarily with policies worked out in practice. Personally, however, we consider them of unusual interest and value.

I. JOINING UP

A YOUNG man twenty-one years of age, a student in Beeman Academy, New Haven, Vt., heard a notice given out in the Congregational church that there would be a missionary concert in the chapel that evening, to which all were invited. This student had heard of Sunday school concerts and of Negro concerts, but a missionary concert was a new one for him. He traveled that night two miles to attend his first missionary concert, filled with curiosity as to what it could possibly be. He imagined strange performances mingled with the singing of Oriental and African songs, accompanied by outlandish instruments of music. He was surprised, upon entering the chapel that evening, to see that there was no stage or curtain or peculiar people from foreign lands present, no strangers from our own country. He knew everybody there. He saw that the pastor was the presiding officer. The Scripture was read, prayer offered, hymns given out and sung in the ordinary way. Following the opening the pastor called for reports, and different members of the congregation brought before the meeting the movements of different missionaries in various parts of the world as they had been able to glean information from their reading, especially from the *Missionary Herald*, a magazine, or paper, or courier the student had never heard of before.

HEARS HAMLIN AND KNAPP

One of the men most fully reported upon of all was Rev. George Knapp, of Bitlis. The report was made by a young farmer, well known to the student, who made an interesting story of hair-raising adventures Mr. Knapp had experienced among the Kurds of that region. The student had no idea upon what continent Bitlis was, but it certainly seemed to him to be an interesting place, with considerable doing. It was a striking fact that fourteen years later, when this student was present as a young missionary at the first Annual Meeting of the Eastern Turkey Mission he ever attended, that same Mr. Knapp was the presiding officer, and the student, the recording secretary. This student was the writer of this article, whose first sight of a live missionary was in the person of a graduate of Middlebury College, who, at home on furlough and on a visit to his college, was asked to speak at the chapel. I was surprised to notice that he looked and talked like an ordinary man, and even got a laugh out of the students as he narrated some of his personal experiences in Turkey. I began to think that the missionaries resembled folks of ordinary mold.

Another jolt toward Turkey came when Cyrus Hamlin, in 1880, then seventy years of age, became President of Middlebury College as I entered upon my senior year. Dr. Hamlin was full of Turkey, of course. He reminded us of an inexhaustible, flowing well upon which pressure never seemed to decrease. He taught seniors philosophy and political economy. It was a rare experience to discover a point in either topic which was not capable of copious illustration from an experience of Dr. Hamlin in Turkey. The illustration often lengthened into a narrative, always more interesting than explanatory of the subject under discussion. Then, too, these Turkey excursions were a present help in time of great need to those who were short on preparation, and we learned that to draw upon these narratives helped materially in sustaining a good stand in quizzes and examinations. There was no student in the class who contemplated missionary service.

VOLUNTEERS FOR MISSIONARY SERVICE

I was reluctantly driven from a sense of duty into offering myself as a missionary. The number of candidates was far below the demand, and I was able to find no reason why I should not present myself to the American Board. It had never occurred to me that the foreign field presented the greatest opportunity for investing life where it would yield the largest return. There was no drawing appeal as far as I was concerned. It was all *go*. In my senior year, before applying to the Board, I went to a doctor in Hartford, Conn., and asked for as thorough a physical examination as he could give me. He inquired if I had life insurance in view. I replied, "No. I want you to find physical reasons why I ought not to go abroad as a missionary." He gave me a thorough going over and solemnly said, "I cannot do anything for you. You are as sound as a nut." Then I was in for it.

In the seminary Japan had been proclaimed the country that would be Christianized in less than two decades. One speaker from the American Board, Secretary Clark, in speaking before the seminary, said: "Any one who expects to have a share in making Japan Christian will need to get on to the field within ten years." That sounded good to me, for

JAMES L. BARTON IN '81

As he looked when he graduated from Middlebury College

the speed of the movement appealed, and then it would be most satisfying to finish up the job and return home with duty well done.

As conscience would not permit me not to offer myself for missionary service, so it forbade me to choose the field; but I secretly hoped the Board would send me to Japan. In spite of all I had heard about Turkey, there seemed to be no drawing in that direction.

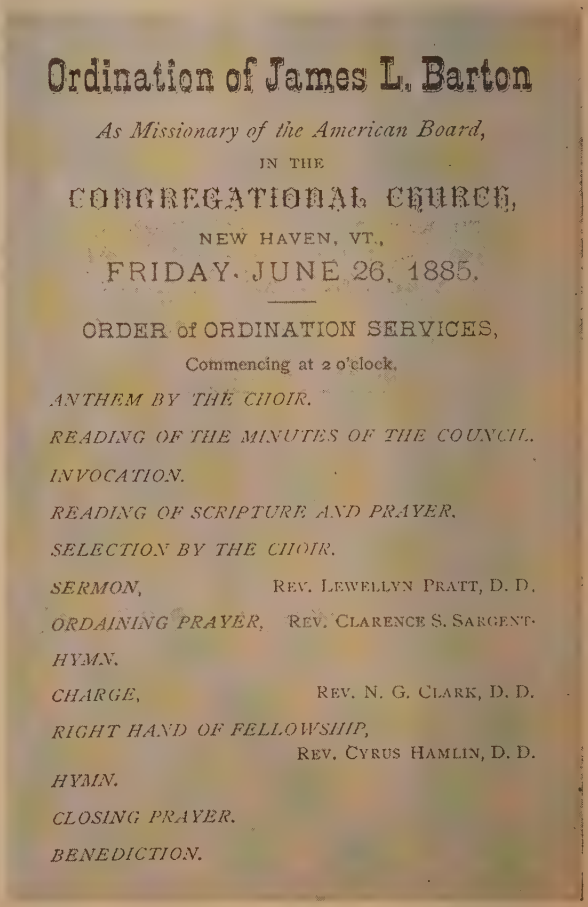
Just at that time the American Board was publishing reports of Pinkerton's excursions in East Africa, and with these came a call from King Umzila for missionaries. This situation seemed to get under the skin of three of us in the same class in the seminary, namely, Louis R. Scudder and William W. Scudder, both born in India under the Reformed Board. I wrote the American Board, asking if the Board was ready to open a mission in Umzila's kingdom; if so, we three would consider offering ourselves. The reply came back, "No funds."

APPOINTED TO TURKEY

In due time a letter came from the Board over the signature of Dr. N. G. Clark, the veteran saint among Secretaries, saying that I had been appointed a missionary of the Board, and designated to Harpoot. I had never heard of the place and had no idea where it could be found. I went to the Scudders, who, having been born in India, were supposed to know all the places in India. They had never heard of it, although they said there were many towns ending in "oot" in India. The librarian was the next authority sought. He asked why the question was raised. I told him I was going there and would like to locate the place before starting. We, together, went through indexes and atlases and seemed to get no nearer a safe solution. We found "Kharput," but turned that down, for there was the official letter that said "Harpoot," and it was written by one in authority. Then the librarian, Dr. Ernest Richardson, now of Princeton Library, exclaimed, "Oh, I have it. That place is in Turkey, for I had a classmate in Amherst College who was always called Harpoot Wheeler, and he was from Turkey." That was a real clue. We soon found a book by Crosby H. Wheeler, "Ten Years On the Euphrates," which cleared up the mystery. Kharput was also Harpoot, and my destination was fixed in Eastern Turkey.

MEETS MOHAMMEDANISM

Turkey was a Mohammedan country, and yet no one in the Board Rooms or in the seminary suggested that I undertake any studies or even read a book upon the subject of Islam. In my course of three years in the seminary I had heard only one course of lectures upon a missionary subject, and that was a ten-lecture series upon the history of the Moravian missionaries. It is a tribute to my sense of duty that I still adhered to the purpose to go out as a missionary. I can hardly imagine a series of lectures less calculated to inspire and fire youth for missionary service. They were scholarly and thorough in the extreme, but wholly failed to touch the student life even of that day, and make



Ordination of James L. Barton

As Missionary of the American Board,

IN THE

CONGREGATIONAL CHURCH,

NEW HAVEN, VT.,

FRIDAY, JUNE 26, 1885.

ORDER of ORDINATION SERVICES,

Commencing at 2 o'clock.

ANTHEM BY THE CHOIR.

READING OF THE MINUTES OF THE COUNCIL.

INVOCATION.

READING OF SCRIPTURE AND PRAYER.

SELECTION BY THE CHOIR.

SERMON, REV. LEWELLYN PRATT, D. D.

ORDAINING PRAYER, REV. CLARENCE S. SARGENT.

HYMN.

CHARGE, REV. N. G. CLARK, D. D.

RIGHT HAND OF FELLOWSHIP, REV. CYRUS HAMLIN, D. D.

HYMN.

CLOSING PRAYER.

BENEDICTION.

missions live as a human enterprise in which men and women act as humans. In those days non-Christian religions were generally regarded as from their father, the devil, conceived in hell and organized for the destruction of the race. I once heard a member of the Prudential Committee of the American Board give utterance to a sentiment in almost these words, and that was ten years after I graduated from the seminary. It never occurred to me that there was anything for me to look up or study on Mohammedanism. I never had seen a translation of the Koran and had no desire to see or possess one at that stage, or any other books on the subject. No instructions were given me at the Board Rooms or in the seminary as to the work I was to do or how I was to do it. The conclusion of the whole matter seemed to be summed up: "You are appointed to Harpoot. Find the place, get there, and go to work."

I must confess there are some advantages in going to a mission field and work without preconceived notions of just what one is to do and how he is to do it. There was nothing in my case to unlearn, no rubbish to clear away. From the beginning every move was constructive. I am not advocating this as a policy. Times have so changed that for one to go to any mission field today with a mind as blank as was mine regarding everything connected with the field and work would be looked upon as voluntary and criminal negligence. It hardly seems possible that this took place only forty years ago. During this period missionary education has become an imperative subject for the study of all prospective missionaries, as well as of those preparing for the Christian ministry. To the making of missionary books there is no end in sight. The attitude toward non-Christian religions has radically changed, and we recognize that they are but the records of devout men seeking after God if haply they may find Him. Candidates are under the supervisory guidance of their Board for years before they sail. Special preparations are made suitable for the particular field to which they go. Candidates are not left in doubt as to what is expected of them. Yet we are forced to recognize the fact that in the days of ignorance, when missionaries opened the great mission fields and the continents, there were giants among the men and women who went out with no pet policies, but who knew Jesus Christ and Him crucified; and these have wrought mightily.

"FOURTEEN POINTS ON FOREIGN MISSIONS"

By WILLIAM ADAMS BROWN

1. Every book in the New Testament was written by a foreign missionary.

2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian Church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary language.

9. The map of the early Christian world is the tracing of the journeys of the first missionaries.

10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The problems which arose in the early Church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.

From The Missionary Review of the World.

PERSECUTION AND PROPERTY IN SPAIN

An interview with Rev. Wayne Bowers, by Dorothy P. Cushing

LESS than twenty-four hours southwest of Paris, washed by the waters of the Bay of Biscay in front and walled in by the foothills of the Pyrenees in the rear, lies San Sebastian, the gem of Spanish cities, the Bar Harbor or Atlantic City of Spain, the Mecca of all who are able to finance a summer's vacation at the shore. Fifty years ago this city was chosen by the American Board as one of the strategic points in Northern Spain to be occupied by their representative. So it was that in 1880 Rev. and Mrs. William H. Gulick began work there, and from their efforts grew up not only the School for Girls, which Mrs. Gulick established, but a virile though small Protestant congregation.

MR. BOWERS

PATIENCE UNDER PERSECUTION

The history of the little church at San Sebastian has been one of struggle, of patience under persecution, of social ostracism, and of ejection from one rented place after another. Through it all, however, there has been a deep spiritual growth and a record of souls brought to the knowledge of a pure Christian faith.

Because persecution persists, and because the solution of at least a large part of the problem lies in the Protestant ownership of property, Rev. Wayne Bowers, the American Board's only missionary in Spain, has come to America in the hope of securing sufficient financial aid to enable this church in San Sebastian, and perhaps the churches at Zaragoza and Logrono also, to own their buildings and land.

A UNIQUE WORK

Mr. Bowers is not the pastor of any one church, but a shepherd of a scattered parish, that takes him, with Spanish associates, throughout the country preaching and doing evangelistic work in the villages where there is no organized church, on an average of 120 days each year. In addition, there devolves upon him the office and duties of Treasurer of the Mission.

IS THERE PERSECUTION TODAY?

"Is it possible that in this enlightened day a country, professedly Christian, as Spain has presumed to be, there should exist actual religious persecution?" Mr. Bowers was asked. His reply was emphatic. Although neither he nor his wife and

SAN SEBASTIAN AND ITS SETTING

children have suffered molestation or annoyance in a personal way, other than the inconvenience of indirect pressure upon the organized work of the Mission by restrictive laws and rulings about the rental of rooms or buildings, the native Spanish members of the Protestant Church, or those suspected of being in sympathy with its teachings, are being constantly subjected to persecution in many and varied ways.

PUBLIC MEETINGS IMPOSSIBLE

To illustrate concretely this point, Mr. Bowers said: "Public meetings, which ordinarily required official permission to be held, are now impossible. The open sale of the Bible, and of religious literature, entirely legitimate under the Constitution, also is being made impossible in many parts of Spain." Fines are being inflicted, more particularly in small towns and country villages, without justification, upon people known to be Protestants, using one pretext or another for so doing.

THE STORY OF TWO FARMERS

"In a small village in the Province of Soria, not long ago," continued Mr. Bowers, "two brothers, simple farmers, were fined $50 apiece for holding a 'public' service in their 'private' home. To make a service 'public' in a legal sense there must be at least twenty persons in attendance. In this case it is necessary to ask permission previous to the celebration of the service. These men had only eight or ten people in their home, but the village priest was determined to break up the growing Protestant movement there, and through his influence the fine was placed upon both men. When they inquired how the meeting could possibly be construed as 'public,' the answer was that they had sung a few hymns which were audible outside their house to the people on the street, and *that* fact made the gathering a 'public' meeting!

"The Evangelical Alliance, an organization established in Madrid for the purpose of defending the victims of such miscarriages of justice, appealed through the proper channels, but nothing was ever accomplished and the men were forced to pay their fines.

"Other cases have come to light recently of brutal attacks, in the villages particularly, including beatings and stonings, directed against men who were either offering Bibles for sale or were on their way to conduct Protestant services."

THE EUCHARISTIC CONGRESS AND RELIGIOUS FREEDOM

"What effect, if any, did the Eucharistic Congress in Chicago last summer have on the problem of religious liberty in Spain?" was quite naturally the next query. And the question proved fruitful. Mr. Bowers leaned forward and, tapping the desk to emphasize his points, gave a very significant and compact answer.

"The Eucharistic Congress in Chicago last summer had a double effect in Spain," he said. "To some extent it has helped, but it has developed, on the other hand, some distinctly new difficulties. Spain sent hundreds of delegates to the Congress. They wrote back to the clerical press with many references to the spirit of toleration, liberty, and friendliness which was shown them in Chicago. They spoke of the fact that they were permitted to do anything they wished in the way of outdoor spec-

A Typical Bullfight Crowd

A Typical Protestant Group

tacular performances. Many of the liberal writers in Madrid took up this point, and wrote articles pressing home the fact that since the delegates to the Congress had been treated so kindly and courteously in a land perfectly well known to be prevailingly Protestant, the obvious lesson was that they, upon their return to Spain, should do everything in their power to secure the same kind of religious liberty to the Protestants there. Quite a number of such articles were written and copied by papers in the Provinces, and it is remarkable that the military dictatorship, which controls the press, did not suppress them.

"The Congress has enjoyed a tremendous amount of publicity, naturally, in Spain, and the impression has been widely spread that America is rapidly becoming Roman Catholic. Inasmuch as it is evident that in the last few years the Roman Catholic Church has, as a whole, made superhuman efforts to conduct offensives not only in Europe, but all over the world, the leading clericals of Spain have been emboldened by the success of the Chicago Congress to demand from the military dictatorship measures that tend more and more to destroy the work of the small Protestant groups and to suppress native Protestant churches. Experienced workers of years' standing say that the present times in Spain are as difficult as any they have known. Catholic influence is being felt much more strongly than ever before in restrictive decrees against all non-Catholic schools, and we are threatened with a decree closing all non-Catholic schools in the country. However, this is very unlikely, and we do not anticipate any such extreme measures."

THE EXTENT OF THE SPANISH MISSION

The Spanish Mission of the Board consists of seven churches in as many different cities, with a native pastor and two or three native teachers for each church. There is a total of about 350 communicants, making an average membership of fifty to a church. In addition, there are about 700 school children, two-thirds of whom, roughly speaking, are boys and one-third girls, ranging from four to thirteen years old. They study the ordinary subjects of the grades, with special emphasis placed upon Biblical instruction, which is the heart of the Mission's work.

"During the fifty-odd years of the Mission's life probably some 10,000 children have passed through the school, studying from one to five years," said Mr. Bowers. "And we now have children of the third generation of Protestant families. It is impossible, of course, to measure the actual influence which has been produced in the minds and hearts of these children, of whom, unfortunately, not more than three per cent become communicant members of our churches. But we have thousands of friends who defend us in the most unexpected times and places. They have the Bible in their possession; they have a clear idea of the teachings of Jesus, and their lives must necessarily be moulded by this work."

WHY HAVE A MISSION IN SPAIN?

After fifty years only 350 communicants—what is the use of it all? Isn't Spain a Christian land after all? Why should we interfere? Are we there to "proselytize"?

These are some of the questions that arise in the minds of many who have not had opportunity to study the problem closely—or have not, like Mr. Bowers, spent thirteen years in Spain! And in a straightforward answer Mr. Bowers presents his case clearly and impressively.

"WE ARE NOT THERE TO PROSELYTIZE"

"We are not there to proselytize. There is no endeavor to do this. But there is an endeavor to build up the Protestant native churches and give them a chance to live in religious freedom. There is, also, an earnest and sincere effort to give to

San Sebastian By the Sea

SENOR DIAZ

the thousands who are dissatisfied with the spiritual barrenness of the official religion of Spain, or who are frankly incredulous or agnostic as a result of the glaring abuses of the ecclesiastical system, an intelligent and satisfactory Christian faith." These men and women have turned aside voluntarily from the evils of a worldly State religion, the influence of which it is difficult for us in America to comprehend. Is not the question, then, Will the Protestant Church allow these searching hearts to live "in a spiritual desert," becoming the embittered victims of atheism and agnosticism, or will it try to supply a people with an "interpretation of Christianity which will satisfy their deepest longings and give them that peace which the world can neither give nor take away?"

AND THE LEAVEN IS WORKING

One story alone, out of many that he might tell, is given by Mr. Bowers to illustrate his point. And this story is that of Rev. Antonio Diaz, one of the most active of the younger native pastors, and now minister of the San Sebastian church. For several years Mr. Diaz was a monk in a monastery in Barcelona. Of his own free will he left the monastery utterly dissatisfied with his spiritual experience there, but with no thought whatever of adopting Protestantism. He was, of course, disowned by his family, and for a few years wandered about with no fixed employment, and frequently down to his last penny.

One summer night, while walking through a street fair in Bilbao, young Diaz was the witness of a brutal vitriol throwing, staged by some young rowdies, under clerical influence, directed against a colporteur named Arbiza, who was conducting the sale of Bibles at a small booth. The vitriol destroyed a number of Bibles and slightly injured Don Manuel himself. Diaz, from his inside knowledge of the official religion of Spain, understood perfectly what had taken place, and experienced a strong revulsion of feeling against Rome, with an interest in Protestantism which for the first time attracted his attention. He found his way to the Bilbao chapel, and through his contact with the pastor there, was won to full allegiance to the living Christ.

THE OUTLOOK FOR THE FUTURE

"A change is bound to come some day in Spain," said Mr. Bowers, in closing. "Even in San Sebastian, although the fear of the powers that be is strong, we receive on every side evidences of sympathy and of deep respect. We are 'unknown, and yet well known.' Sane public opinion is with us; but the power of organized and official religion is tremendous and few dare openly brave its wrath. Our own members brave it, and they are happy in their faith in spite of all it means in the way of social ostracism and of more serious dangers."

And then our friend left us to raise money for the little persecuted church of San Sebastian.

GOD'S HERALDS

Send Thou, O God! to every place,
Swift messengers before thy face,
Proclaiming by thy wondrous grace
Thy kingdom yet shall come.

Send men whose eyes have seen the King,
Men in whose hearts his great words ring,
Men who high faith and courage bring,
To bid thy kingdom come.

Send men whose ears have heard his voice,
Men who have made his paths their choice,
Men who to do his will rejoice,
To make thy kingdom come.

Send men who stand in manhood's pride,
Whose power thy might hath amplified,
Till like an onward rushing tide
Thy glorious kingdom come.

A. KARL SKINNER.

THE CHINESE CHURCH FINDS ITSELF

By FRANK RAWLINSON

To the student of missions there is no more interesting subject today than the development of a national church in China under Chinese leadership. Dr. Rawlinson, of Shanghai, editor of the "Chinese Recorder" and member of several committees affiliated with the Chinese Church, is an "authority" worth listening to. He deals with the positive rather than the negative aspects of this Council Meeting on October 13–19.

I ARRIVED in China in 1902. In 1907 I sat on a back seat of the Centenary Conference. In 1926 I was a member of the annual meeting of the National Christian Council of China. I was present in some capacity at all the national Christian conferences which were held between these dates, except those occurring when I was absent on furlough. In 1907 the conference was composed entirely of missionaries. A few Chinese pastors attended one session and sat on the platform as a kind of exhibit. I have often wondered what they thought. At this gathering no Chinese gave an address. To judge from this conference Chinese leadership did not then exist. This idea, I have come to feel, was probably due to the then dominating missionary psychology. The chief significance of the 1926 gathering is that it shows that in less than twenty years this situation has taken a somersault. Chinese Christian leadership is still pitifully weak numerically. But, in so far as the National Christian Council leads the Christian Movement in China, that leadership is now Chinese. That is to me the outstanding fact of the 1926 meeting of the National Christian Council which occurred in Shanghai, October 13–19.

The main features of this meeting are highly significant. About three-fourths of the members were Chinese. It was the first National Christian Conference in which Chinese Christians were in the majority. To jump from nothing to such a dominating proportion in less than two decades is almost astounding. The principal offices in the National Christian Council are now held by Chinese. The main committees appointed to carry on the work of the Council during its recent sessions were under the leadership of Chinese chairmen. Most of the committees appointed to carry on its work during the ensuing year have Chinese chairmen. Most, also, of the devotional services carried on during its annual session were conducted by Chinese. The chairman of the business committee, Mr. T. Z. Koo, a secretary of the National Committee of the Y. M. C. A. in China, was the leader in the spiritual devotions of the annual meeting. When it came to electing a chairman and general secretary of the Council for the ensuing year, Dr. David Z. T. Yui and Dr. C. Y. Cheng were the unanimous and only choice of those present. Both have served the Council well and faithfully during several years. Both, for personal reasons, hesitated to accept the responsibilities offered them. But both accepted, to the satisfaction of the entire Council. Its future was felt to be wrapped up in their leadership.

THE TWO ISSUES

Two issues stood out in the mind of the Council members—its critics (by no means few) and its friends. (1) What is the function, aim, or emphasis that should direct the activities of the Council? (2) What is the Christian relation to China's international problems? To both of these questions the mind of this annual meeting found working answers. And in the working out of these answers the Chinese members took the lead. The missionaries accepted their leadership as the natural thing. Many resolutions were passed, of which two stood out. All present felt that the chief concern of the National Christian Council is the enrichment of the spiritual life. It is not its function to make programs. These the various groups represented in its membership already have and are responsible for. A new note, however, was struck in the decision to issue a "Call to Seek Christ's Way of Life." I think the suggestion for this came from a missionary before the annual meeting convened. It fired, however, the imagination of the Chinese members. It fits in with their natural Chinese tendency to fuse the inward spiritual experience with outward expression. It combines the religion of the heart and hand, faith and works. The "Call" emphasized first the need for Bible study and communion with God in personal spiritual experience. "The mind of Christ," it stated also, "must, through our life, be brought to bear directly on every situation, professional, social, institutional, and international." Nine committees were appointed to assist Christians in finding what the way of Christ is in these relationships. The Council then sought to apply the "Call" to that vexed question of the political relationships of Christians in China. The report of its Commission on International Relationships showed that the majority of Christians in China, Chinese and Western, feel that they must not shirk the task of embodying Christian principles in political relationships, knottily controversial even though they be. It was, therefore, stated that Christian work in China must rest upon the basis of religious liberty granted by the Republic of China, that China's present treaties should be revised on

a basis of freedom and equality, and that the speedy remedy of the present situation is the joint responsibility of Chinese and foreigners. Like all such resolutions, these two suffer somewhat from generalities. Nevertheless they register a step in advance. I have no doubt that it represents the opinion of the majority of Chinese Christians and missionaries. The "*joint* responsibility" to remedy the situation arises out of the fact that the wrongs from which China suffers are due to the actions of both Chinese and foreigners. That was the Chinese attitude in the meeting. At first the meeting hesitated to make a pronouncement on this human tangle. Much of the arguing pro and con has been on the basis of utilitarian and opportunistic principles. These Mr. T. Z. Koo felt did not put the problem on a sufficiently high Christian plane for the Council to venture a pronouncement. But the "Call" seemed to settle the question of the Christian principles involved. The Council, therefore, was able to achieve one mind in applying them to this political snarl.

MESSAGE TO WESTERN CHRISTIANS

Naturally a committee composed of Chinese Christians was appointed to draft a message to Western Christians explaining somewhat the present situation in its relation to Christian work and workers. Under the Chinese leadership of the Council its international membership achieved a real spiritual cooperation, which promises much for the future. That missionaries will still have a large place was both frequently stated by the Chinese members and apparent in the plans of the Council. I am inclined to think that as the Chinese Christians win through to an articulated mind many of the present problems in Christian work will disappear. Missionaries are very human. Where they would hesitate to accept leadership involving changes in their work from members of other nations or denominations, they will cease to hesitate to follow Chinese Christians. That is the new mood coming over the missionary body. It will grow.

It is logical to expect as a result of what has already been indicated that this Council meeting achieved an unusual degree of spiritual unity. I am inclined to think it went farther in this regard than in any previous conferences of like nature. Christianity in China is rapidly becoming China-centric. In every department of Christian work in China Chinese Christian leaders are now in the forefront. There is, it is true, a large, silent, inarticulate mass in the Chinese Church. They will, however, tend to follow the live, spiritually minded type of Chinese Christian leader so much in evidence in this meeting.

It seems to me that the "Call" will help to clear out the sluiceways of Christian experience and effort in China for a freer flowing of the spiritual dynamic which was so evident in this meeting. Such meetings help us through the morass of disillusionment in which the feet of many Western Christian workers have been stuck. They prove that God does move as freely and fully in the Chinese Christian heart as in that of Westerners.

There are new lessons for missionaries and their Western supporters to learn. A church that has developed such leaders as guided this Council cannot be treated just the same as formerly. But the lessons will be learned. For both Western and Chinese Christians can seek the way of Christ together.

AN ADVENTURE IN PLAY

By IRENE MOTT

This was recently awarded First Prize in the Harmon-Survey Quarterly Award on the Use of Leisure. Miss Mott is the daughter of Dr. John R. Mott. She went to Nagpur, Central Provinces, India, immediately after her graduation from Vassar in 1922, as a volunteer worker with the Empress Cotton Mills, whose owners are Parsees.

It is through the courtesy of "The Survey" that we are able to publish this prize story.

MY first clue came from a deputation of the women themselves. I had been sorely puzzled over the problem of the health education of a low caste Indian village: school attendance had diminished, lectures were unattended, even the community interest in baby shows lagged unless all participants were given an adequate reward for coming. Then a group of women came to me.

"Sister," they said, "we don't want education. What good will books do us? When our daughters grow up they must go out and work in the fields. If we start to learn and then have to stop, the books rise and curse us. Give us instead *pan suparis*."

Now a *pan supari* is a social gathering which centers around the chewing of betel nut, and at which there is usually music, story-telling, or some other form of entertainment. When I shut my eyes and think of a *pan supari*, I see festoons of mango leaves, wreaths of jasmine and rose petals, brass bowls gleaming and piled high with rice or cocoanuts, and above all, a great noise of shouting, singing, and strange musical instruments. This I compared to the enforced order in our school buildings, and laughed. But I went home to think it over.

The women, in their primitive way, had struck at the root of the problem. In spite of all one hears of the lazy life of the tropics, the daily routine of an Indian village woman is anything but idle. She must rise in the gray dawn and bring water from the well, and grind wheat into flour in the hand-mill, and mash the spices into currie between two stones in time to cook her husband's breakfast before the cotton mills open at six o'clock. That finished, there is more water to fetch, rice to be beaten free from husks with a heavy polished stick, the baby to bathe, or cowdung to be gathered for a fresh fuel supply. Or perhaps the mud hut needs repairing—it is certain to need cleaning—and the brass cooking pots must be scoured with sand. If the wheat supply has run out, the bazaar is three miles from home across the hot fields. In addition to all this, she may be expected to supplement the family income by coolie work.

No, her life was not one of amusement. Still, she was greatly in need of the simple principles of cleanliness and hygiene we were endeavoring to teach her in the school. If only I could make her education her recreation, and *vice versa!* Books, I had been convinced for some time, were useless at the present stage of her development. Even if she should learn to read, she would be too poor for years to come to possess any books of her own, and her reading material would be limited to chance handbills and lurid cinema advertisements.

Sewing she needed only for mending purposes, as her clothing consists of a piece of cloth draped to fit. I remembered the remark of one woman when urged to come to a sewing class.

"Sister, I can't see, and the old woman [the mother-in-law] is too old to learn. We will come and listen to stories."

So stories I produced, and as long as the stories held out the women came. But both had dwindled until I considered that class also a failure.

For the younger girls we had organized Girl Scouts, adapted and changed until their main achievement was the teaching of health principles. But for the older women the problem was more difficult and I was hesitant over attempting anything so radical when the women themselves gave me another clue.

In desperation I had offered prizes in three villages to any women who would attend ten hygiene talks and could answer certain reasonable questions at the end. The prizes offered were lavish, for I expected the customary wane in the attendance. And the decrease had begun as anticipated: fifty dwindled to thirty, and thirty to fifteen when chance intervened and saved the day.

A group of Girl Scouts were accustomed to meet in one school building before the women's lecture began. Upon this particular day there had been tardiness and the women assembled in time to see the girls playing their last game, a singing one they were very fond of, in which they acted out the day's activities, plentifully interspersed with the habits necessary to health: deep breathing, tooth-brushing, hand-washing, and so forth. The older women looked on and were surprisingly delighted. They beat time with their hands and feet; they sang the chorus; they laughed unrestrainedly, a thing I had seldom seen. Then they came to me.

"Sister," said they, "let us play games when our lecture is over and we will always come."

I was amazed. Here were full-grown women, and the Indian girl is not supposed to run and jump after she is nine or ten years old because her husband considers it unseemly. But our school building was private and he need never know.

"Certainly," I said, "we will commence with a game today; why not show me one of your own?"

So they played a game, a strange relic from old tribal dances, designed upon the principle of an endurance test. The women paired off, one clinging between the knees of another. The pairs jumped to a strange, rhythmic music and collided with each other. Any pair which tumbled over or stopped the continuous jumping from fatigue was eliminated and the pair remaining at the end carried off the victory. After that I taught them a game from the West—Blind Man's Buff, perhaps, or Three Deep. From that day the success of the class was assured and the fifteen members came in almost perfect attendance. I dared not try the same experiment in the two remaining villages because the funds at my disposal would have been inadequate for the prizes. As it was, jam had to be eliminated from my next month's budget because so many of the fifteen passed the examination at the end!

The games filled a very real need in the lives of drudgery and hardship the women lead, and while furnishing the incentive for attendance, gave rhythmical exercise and recreation in the truest sense. But I was delighted and surprised to see their influence in other lines toward the type of community education for which I longed. One of our most baffling problems had been that of caste intolerance. All of the women in this village came from very low castes, and I had learned from sad experience that the lower the caste the more finely drawn and rigidly adhered to are the differences between them. If a midwife, who comes from one of the lowest castes of all, happened into a school building, she was exiled into a distant corner by the other women. Or, if the meeting was a scene of merrymaking and food was to be eaten, she was not allowed to come within the building at all. But the spirit of play and of festivity did away with this for the time being and the different castes forgot themselves and played together, learning tolerance as a by-product. The little leisure which the village woman possesses is usually spent in quarrel and intrigue, and personal quarrels as well as caste differences began to be swallowed up, at least during the weekly hours spent in playing games together.

After this we proceeded to a more daring exploit, a health drama, acted by the women who had been listening to our talks on baby care and general hygiene. A very simple plot was chosen: that of a good family and a bad family who lived side by side with all the lurid details of the consequences which followed hard upon sanitary and unsanitary methods of living left entirely unexpurgated. Every one enjoyed this; the participants as well as the general village public who looked on, made remarks, and asked questions. In the end we took photographs, which we made up into lantern slides, that the play's influence might extend farther. To my great delight, the woman who had most realistically acted the part of the bad woman with dishevelled hair and soiled clothing came to me to say:—

"The people who see those pictures will think I am a dirty woman. Take my picture when I am clean and neatly dressed, and say at the end of the pictures: 'This is the way she looks when she is not acting.'"

So the purpose of the drama had penetrated even deeper than I had dared to hope, and one woman at least had been awakened through the fun to a sense of pride in her cleanliness.

From this point we have great hopes of the future development of our simple plans of education. If through the right kind of recreation we can develop the personal resources of these women to enable them to make better use of their leisure time, if we can get under their hopelessly resigned attitude which has been brought about by a life of drudgery and give them a sense of responsibility toward the cleanliness and beauty of their homes and village, and with it all give them a large splash of enjoyment by the way—our method of education will have been found, and there remains but the working out of it. If social groups will meet and discuss what can be done about the common problem of the fly, the rat, and the mosquito, let them have their *pan supari* and festivity; the health of the village will be noticeably improved. Game principles seem to be the same the world over, and I know of no better method for bridging the gulfs created by language and by nationality, by ignorance, caste, prejudice, or intolerance.

JAPAN HONORS SOCIAL SERVICE WORKERS

By BELLE W. PETTEE

Mrs. Pettee, of Tokyo, Japan, tells of a new honor conferred upon Miss Alice Adams, of Okayama, and of significant recognition services conducted by the Government of Japan.

IN the tenth month of the fifteenth year of Taisho, a memorable event took place in the interesting country of Japan.

A group of thirty-two men and women, each at least sixty years of age, who have spent half or more of that time in Social Service Work for the poor of this country, were summoned to Tokyo to receive recognition of the fact by the Imperial Government and the Imperial Household.

Twenty-one of the thirty-two were Christians, including five Catholics.

Because of illness or other sufficient reason, only twenty-two of the number assembled in Tokyo at the Home Department on the afternoon of October 8, 1926. Four of the seven foreigners on the list were unable to be present. The three who did appear were Dr. John Batchelor, an Englishman, who has spent fifty-one years with the Ainu, the aboriginees of Hokkaido; Sister Camille, a French Catholic nun, who has been thirty years in Seoul working for Korean girls; and Miss Alice P. Adams, of our Japan Mission, for thirty-six years the head of the Hakuaikai Social Settlement Work in Hanabatake, Okayama.

Miss Adams was the only American on the list, the others being British or French. There were five Japanese ladies, three of them Christians.

Last spring these people were notified that they would receive from the Imperial Household a pension of not more than 500 yen ($250) a year till they were seventy, when the sum would be increased to not more than 700 yen ($350). The money comes from a fund started by the Prince Regent at the time of his marriage, nearly three years ago, and is administered by an association called the Keifukukai, the head of which is Prince Kan-in, an uncle of the present Emperor.

Meeting at the Home Department, these people were taken by auto to the residence of Prince Kan-in, who welcomed them to Tokyo, and was in turn thanked by Mr. Hara of the Prisoners' Home in Tokyo, as a representative of the two groups. Later he sat down with them to afternoon tea.

Returning to the Home Department, they were entertained by moving pictures of the work done by this Department of the Government here and in those South Sea Islands now under Japan's control. At six o'clock all were taken to the official residence of the Home Minister, where an elaborate dinner was served in foreign style.

Dr. Batchelor made the after-dinner speech of thanks—a wonderfully fine talk, in which he emphasized the fact that this honor came to him not because he was a foreigner, but because he had become a Japanese at heart. This would not put an end to his labor of love, but stimulate him to do more. He had asked Mr. Tomeoka whether he should speak in English or Japanese; the reply was, "Japanese by all means"; and afterwards Mr. Tomeoka said, "I don't believe you could have made a better speech in English."

Next morning, at half-past eight, they were all again at the Home Department, whence they were driven over to see the Imperial Gardens at Shinjiku Palace. The flowers were beautiful; too early for the chrysanthemums, but dahlias, zinnias, and salvias were in their glory.

Next came the drive across the famous bridge over the inner moat to the Imperial Palace itself. There they were shown the Throne Room—where the Emperor and Empress, seated in their gorgeous chairs of state, hold the New Year's and other functions for the members of the Royal Family—and only a little less magnificent room where Their Majesties receive in audience their distinguished guests from abroad.

The noon meal was served at the official residence of the Minister of the Imperial Household, much like the dinner of the night before.

Then came the crowning glory of it all—an audience given by the Prince Regent in his own home, the Akasaka Palace, where everything was in foreign style, and the Prince Regent in army uniform. Here were no words, no handshakings, only formal bows on both sides. Each guest then received a box of royal chrysanthemum-shaped cakes, and it was over.

The day before, at Prince Kan-in's, some of the party were in Japanese dress, the nuns and priest in their official robes, others in frock coat or business suit. Miss Adams was in a "visiting costume" especially made according to court etiquette. One old man with a long white beard struggled with his white cotton gloves till he forced them on back side to, and buttoned them on the back of his hands. He was so deaf that he could not be made to understand what was wrong.

But at the Akasaka Palace all the men except the priest wore the regulation frock coat, though there was some necessary hurried changing of neckties, and they carried their white gloves in their hands.

Viscount Shibusawa, the president of the Tokyo Charities Association, invited the group to his house after the audience was over. He gave them a fine talk and an elaborate afternoon tea. When that was

ended there were no more autos waiting. The Social Workers became common mortals again and went away on foot or in crowded street cars.

That evening the Christian Charities Association of Tokyo had invited the Christians of the group to a supper at the Y. M. C. A. Eleven, of whom six were Congregationalists (Mrs. Ishii, Messrs. Hara, Muramatsu, Onoda, Tomeoka, and Miss Adams) accepted the invitation, and spent the evening in telling of the impressions made on them by the experiences of the two days. The most effective speech of all was made by Mr. Muramatsu, an ex-prisoner, but now the head of the Ex-Convicts' Home in Kobe.

The next day Miss Adams and Mr. Onoda, for many years Mr. Ishii's right-hand man in the Okayama Orphanage, called at the four different places where they had been entertained, to express, as delegates, the gratitude of the twenty-two who had thus been honored.

I may add that neither Miss Adams nor Dr. Batchelor accepts a pension.

Miss Adams

KESHUB CHUNDER SEN

Forerunner of Hindu Christianity[1]

By ALDEN H. CLARK

This is a review-article by Dr. Clark, of Ahmednagar, India, on a book written by one of the best-known Christian mystics of India. There is a limited supply of the books in America, but more can be secured from India.

ANY ONE interested in the present movement of India's mind toward Christ will find Manilal Parekh's "Brahmarshi Keshub Chunder Sen" a book of great significance. Its interest lies not only in the fact that Keshub Chunder Sen was the great pioneer of this movement, but also in the fact that the able author of this book himself occupies a unique position in what he calls "Hindu Christianity." Stanley Jones, in his "Christ of the Indian Road," gives us striking instances of many prominent Indians who are wholly outside the organized Church of Christ, and yet who are looking to Him in reverence and almost in discipleship. Manilal Parekh is perhaps the most prominent Indian apostle to those of the educated classes who have come to this position. From his earlier attitude of respect and reverence for Christ, he was irresistibly drawn into complete devotion to Him as his Lord and Master, and found in baptism a symbolism of very great meaning for his own religious life. Yet, so winsome is his personality and so close has he kept to his own people that, open Christian as he is, he has not been excommunicated from his caste. His devotion to Hindu culture and to India's great religious leaders is passionate and whole-hearted, and in his evangelistic tours throughout India his call to his educated countrymen to loyalty to their own great past is only less powerful and compelling than his appeal to them to find the fulfillment of it all in complete devotion to Christ.

For the more than ten years during which Manilal Parekh was a member of Keshub's New Dispensation Church this leader's teaching completely represented his spiritual position. Keshub was the John the Baptist who pointed Parekh to Christ, and the present book is, as he tells us, "a humble tribute to his precious memory, which I cherish even now, and shall continue to cherish all my life, with deep love and gratitude."

The real theme of the book is, therefore, Keshub as the great forerunner of that Church which is to be in India, wherein India's past shall be given fresh value through its fulfillment in Christ. The dedication is "To that ever-increasing number of people who begin to believe Jesus Christ to be the fulfillment of all that is good and true and noble in Hinduism, and who thus form the Hindu Church of Christ in Hindustan."

A very gracious aspect of Manilal Parekh's presentation of his former *guru* is his defence of Keshub from the charge of regarding himself as the center of the New Dispensation which he proclaimed. In Parekh's view Keshub has grievously suffered in the opinion of the world through Dr. J. N. Farquhar's "Modern Religious Movements in India," wherein Dr. Farquhar asserts that "He then

[1] *Brahmarshi Keshub Chunder Sen.* By Manilal C. Parekh. Oriental Christ House, Rajkot, India. American Agents, The Pilgrim Press, 14 Beacon Street, Boston, Mass. Pp. 244. Price, cloth bound, $1.50.

sets himself on a level with Christ," and gives a brief quotation to prove this statement. Parekh claims, and rightly claims, it seems to us, that Farquhar has taken the quotation out of its setting and misunderstood it. He quotes from a later portion of the same lecture, where Keshub says, "I can assure you that I have done, and will do, all in my power to suppress this hideous lie which would rank me with Jesus and other prophets." Parekh feels that in this misunderstanding of Keshub "a distinct disservice has been rendered to the Kingdom of Christ."

We agree with him in feeling that it is for the furtherance of the Kingdom of Christ in India and the world to have a correct appreciation of so great a leader of New India and so great an admirer of Christ as Keshub was. As one goes through this thoughtful and thought provoking book and traces the development of Keshub's character and devotion to Christ, he is impressed anew with the attractiveness, as well as the greatness, of the man. That he himself was conscious of having a message, not only to India and Asia, but also to Europe, is clear. The mission of the Church of the New Dispensation which he founded was, as he conceived it, to harmonize all the best elements of Western and Eastern religion. Parekh clearly points out some of the glaring inconsistence in Keshub's position, particularly in his eclectic creed of the "New Dispensation." He also shows how Keshub's beliefs were in a constant state of development. He gives large place to Keshub's last public lecture, in which he seems to advance from the position of general eclecticism, with no clear standard of selection, to that of a Christocentric eclecticism. In this lecture, as Parekh tells us, "No more does he say that all religions are equally true, and therefore should be harmonized or unified as they are, but that it is only the Christian elements which may be found in non-Christian faiths that are to be harmonized with pure Christianity." To Parekh the logical next step to the position of Keshub's last lecture would carry him into the Christian Church. Whether Keshub himself would ever have taken that step Parekh does not venture to surmise. He sums up his characterization of Keshub by saying, "Harmony and union of these two religions, Hinduism and Christianity, was the lifelong passion of his soul, the one great idea for which he lived and died. It was this which led him to seek harmony between England and India, between the East and the West, and made him the Apostle of Harmony *par excellence* of modern times."

In the final chapters Parekh quotes from some truly remarkable tributes to Keshub's greatness. He cites the contemporary estimate of Max Müller, who gave him "the first place among his fellow countrymen and a preëminent place among the best of mankind," and a recent tribute by the Rev. Dr. Cheyne, who regarded him as one of the two "greatest religious teachers and reformers who have appeared in recent times," a prophet with a real message, whose object was the spiritual unification of all peoples.

The reader sets down the book feeling that he has been in contact with a great personality, one who has real significance for the world Christianity of the future. The last paragraph of Parekh's book sums up this impression as follows:—

> "One of the possibilities, and it is one of its greatest, of the New Age that has dawned, is the Oriental Church, and more particularly the Hindu Church of Christ, that has already begun to rise. Great scholars and sages of the West have said that it is only when the spiritual heritage of the Hindu race, this ancient and most intensely religious race, is brought into the Kingdom of Christ that that Kingdom will reveal its richest treasures of Truth. The hope that this was sure to be in the near future was inspired by the presence and work of Keshub, who labored in the spirit of both St. Paul and John the Baptist and called himself a 'Hindu disciple,' and even a 'Hindu Apostle of Christ.' A host of people since his time, among both Europeans and Indians, are working towards this grand consummation, and their number is increasing from day to day. Of these new men of the New Age, who will be neither of the East nor of the West, but who will seek a true union of both and everything else in Christ Jesus, Keshub is the pioneer and the prophet, and the Apostolic *Acharya*."

We commend this book to all who share Manilal Parekh's vision of a new age in which every culture shall bear an honored part and all shall find their fruition and true union in Christ. Especially to all who are planning to come to India as missionaries do we commend it as giving in concrete form the ideal which should guide them in their great mission.

THE BOOKSHELF

The Task of the Christian Church: a World Survey. London: World Dominion Press. Pp. 141. Price, 7/6 net.

This book may be considered as a condensed geographical gazetteer that, in its description of different countries, emphasizes such features as affect the work of the Christian Church. It thus gives a bird's-eye view of the religion of the world at the present day. The United States, Great Britain, and other nominal Christian countries are described, as well as those that are the fields of foreign missions. Since the articles are by different writers, there is considerable variety in the manner of treatment. Some describe natural features and political conditions of countries, while others say little or nothing of these. The account of Belgium is wholly given to religious matters, and on the other hand that of Liechtenstein has only three words relating to religion. Since the preface, in anticipation of a future "attempt to produce a World Survey," invites criticisms, the suggestion may be made that its usefulness as a book of reference would be increased if a uniform series of subtopics made it easier to compare the conditions of different countries.

The appendix of this book contains the latest available statistics of mission fields.

O. C.

A History of Cornwall, Connecticut. By Edward C. Starr, B.D. Pp. 547. Illustrated. Price, $10.00. Procurable from E. C. Starr, Cornwall, Conn.

Why should the *Missionary Herald* notice a book dealing with the local history of a town a hundred and fifty miles distant from its office and many times farther removed from foreign mission lands? Well, the book itself says, "We have some connection with everybody and everywhere." In justifying this claim for the town, it notes some facts in which our magazine may well be interested. Many native and temporary residents of Cornwall went for Christian work to China, Japan, Hawaii, India, and other lands; and the town was for ten years the seat of the Foreign Missionary School, for whose establishment and conduct the American Board was chiefly responsible. The book tells of this school and gives sketches of the Bengalese, Chinese, Greek, Hawaiian, Javanese, Jewish, Malayan, Marquesan, New Zealand, Portuguese, Scotch, and Tahitian youths who, with representatives of fifteen American Indian tribes and thirteen Americans of European lineage, were its pupils. The American Board's friends of a hundred years ago became well acquainted with the stories of Obookiah and other pupils through accounts of them in the *Missionary Herald,* and in several widely circulated books. The tales these youths from different countries could tell of battles, shipwrecks, captivity and enslavement would furnish material for many a book of adventure, and a continuation of the narratives would be of equal interest if it told what these hundred persons, after leaving the school, did as missionary workers, teachers, authors, journalists, and politicians, or as men that misused the opportunities for which the school had sought to prepare them. The materials for a romantic tale were furnished by what caused great excitement and some riotous conduct in the town when two of its young ladies married Cherokee Indians, and the later part of this story would narrate events of importance in missionary and national history.

In addition to what the book tells of matters related to missionary work, it presents such a picture of a typical New England town as will be found interesting even to persons having no personal connection with Cornwall beyond that which, as mentioned above, it claims to have "with everybody and everywhere."

O. C.

Through Teakwood Windows. By Ethel Cody Higginbottom. New York: Fleming H. Revell Company. Pp. 129. Price, $1.25.

This little book gives unusual glimpses of Indian people by one who has known them intimately. Mrs. Higginbottom, as the wife of a missionary who is doing a unique work, has herself won the confidence and friendship of those among whom she has lived. The book portrays vividly the many opportunities for friendship and service spread before the missionary. Her stories of the leper children are particularly appealing.

One cannot read this book without a strong consciousness that the day of the missionary is by no means done. Mrs. Higginbottom has let us stand behind the "teakwood windows" and look into the daily lives and hearts of the people with whom she has worked, and the result is a deepened appreciation on the part of the reader of the work which the missionary is doing.

D. C.

METHODS AND PROGRAMS

A BIT OF CHINA IN HYDE PARK

By HARRIET L. HOLMES

Note: Today the Project is the thing! We Congregationalists are preparing to support our entire missionary enterprise in definite assignments, called for convenience and for the meaning implied in them, Projects. And every church is looking for a way to make its project vivid to the whole church family. We think this account of how one Boston church did it is truly suggestive. This is China; but the method is universal. Come to the Educational Department of the American Board for help in doing this for your church.

WHEN a whole church gets working on an interesting idea, it is surprising how easily and successfully the thing goes, and how much latent talent is discovered in the process. At least we found it so in putting on our "Ching Ming" (Chinese Spring Festival).

It started with our assuming partial support of the McClures, of Kienning, China. In seeking for the best method of developing intelligent interest in their work, we adopted the general plan described in "China in the Local Parish," by Archer; but under our differing genius, it evolved into a quite different exposition of Chinese art, religion, and customs.

We had in our chapel a Chinese house, religious shrines, shop and tea-house, besides rooms devoted respectively to Chinese curios, to gifts destined for the McClures from our various organizations and individuals, and to a collection of McClure photos and letters, this last room being, naturally, the headquarters of our distinguished guests, Rev. and Mrs. John Graham, of Kittery Point, Me., parents of Mrs. McClure; and Rev. George Shepherd and his wife, Dr. Clara Shepherd, also of Kienning, then home on furlough.

Nothing was allowed to remain in sight that would spoil the Chinese illusion, and so effective was the ensemble of curved-roofed and latticed structures around a court gay with banners and stringers, scrolls and flags, all harmonized by the soft light of red lanterns and candles, that one just stood in the doorway thrilled! There were delicately lined panels of a Confucian shrine, a stately, beautiful altar in the reception room, with its rich-colored, marvellous embroideries.

Great pains were taken to have every detail truly Chinese. That our prosperity mottoes should be authentic, we took our firecracker paper and desired Confucian sayings to an educated young Chinese Christian, who smilingly engaged to do them into Chinese. But a joke on us was disclosed when we asked Mr. Shepherd to translate them to the people. Our scribe apparently felt that he knew better than we the appropriate thing, and instead of using our copy, had written expressions praising "the eternal, effulgent Christ."

To formally open the affair, the satin-gowned Buddhist priest broke the seals slanted across the entrances and explained its aims and features. Purchasers sought the jewelry counter of the shop with quite un-Oriental haste, to snap up some little green-eyed, wiggle-tailed silver fishes from Foochow. Two coolie boys dispensed rice candy from their pole-end trays. In the Chinese home, the elegant mistress and her little servant graciously showed her callers the ancestral treasures of her husband's family. Business began in the tea-room, run by a class of senior girls. This corner was at all times popular; it served an unforeseen purpose in rejuvenating tired workers who dropped down at one of the tables to fill and refill the little cups, sample lichee nuts and rice cakes, and rejoice that all was going well.

The curio exhibit so fascinated the boys that its Curator declared that their interest alone was worth all the work of the whole thing. (I haven't asked the several men who worked for ten consecutive evenings and a whole Saturday, nor the young mother who devoted several half days to decorating the front of the house while her infant played happily in his carriage under the chapel windows, to corroborate this. But it was a case of "many hands" making "light work," especially as it was mostly fun, both in the period when dreams were hatching, and in the final sociable, harmonious teamwork. Confident persistence found the right leaders, and their enthusiasm brought in old and young—some of the "not-interested-in-missions"—some that have not had the habit of church work.)

There was a fine travel talk Thursday evening by Rev. Francis Marion Jones, of Clarendon Hills Church, from American Board slides; also an informal talk by Mr. Shepherd.

On Friday afternoon a white-costumed story-teller gathered the children near one of the shrines, and told them entrancing tales of the "Flowery Kingdom."

A big crowd gathered for the supper. Mr. Graham's splendid voice led us in singing the Doxology worthily, and Dr. Shepherd said grace in Chinese. At each place, besides the gorgeous flower nut-holder, was a Chinese proverb hidden in a fire-cracker. We were good sports; ate our "Eight precious pudding" first, and drank our tea plain. Mrs. Shepherd showed us how to eat our chow mein and rice with chopsticks, many pairs of which had been provided, and described some of the banqueting customs.

The Chinese play was preceded by a sketch of the Chinese theater by one of our girls dressed in the costume of a dancing girl, with enormous headdress that suggested Greek ornamentation. Another girl in rich bridal attire read the oldest known love poem, transcribed by Confucius. The play had every one in gales of laughter throughout. At the squawking orchestra that started up any moment, only to be silenced by the imperious chorus; at the expressionless property man, who produced a river as easily as a duck from his box, spreading a roll of blue paper across the stage, and indicating its wetness by rolling up his trousers and gingerly stepping on its edge.

Another hour upstairs and the crowd broke up; the leaders gathered once more in the tea-room, and with the Grahams' singing and the prayer of our pastor, committing all we had wrought to the Father for blessing, Ching Ming came to a fitting close.

We have now had time to see in what respects we failed to realize its possibilities. But as it was, we had big, fine results. Not in money. Our expenses were about $175, and we cleared about $60. But our primary aim was educational; and the whole church has certainly waked up to the excellences and needs of this ancient race, and to our opportunity in this partnership with the progressive McClures.

What incidental gains are we happy over? A membership more unified by all this getting together; more conscious of its ability to put over a big project; more efficient in teamwork; more internationally-minded and brotherly.

We therefore urge other churches to "go and do likewise." Because of its high purpose and nature, there are not likely to be any untoward or unwholesome reactions. Such an enterprise, worked out according to each church's interests and resources, is bound to bless the church and the world it serves.

A Booth in the Hyde Park Exhibit

SO OUR MISSIONARIES WRITE

MR. PORTER, OF CZECHOSLOVAKIA, GIVES A SIGN OF PROGRESS

"One of our churches has just recently assumed all its own expenses at great sacrifice. We all wonder at it and shall watch the results with great interest. There are only about forty members in the church, and there are none who are well-to-do. They did it without any outside push. I was in the country recently with another church, and after conference and prayer, with trembling, it was decided to be self-supporting from January 1, 1927; this by a church with a widely scattered membership. God is good to us always."

REV. GEORGE W. SHEPHERD, DETAINED ON HIS WAY BACK TO SHAOWU, WRITES FROM SHANGHAI

"Much has been written and said about the bombardment of the city of Wanhsien by foreign gunboats on the Yangtze this past summer. Thus far little has been said of a very large, self-supporting church at Wanhsien which remained true to its missionaries and refused to enter into any anti-foreign and anti-Christian demonstrations. During the storm of hatred that was passing through the city these Christians refused to be other than Christlike.

"It is easy to become over-excited about certain unfortunate incidents, and we are all more or less guilty, but I should like to print in capital letters the patience, loyalty, and Christlikeness of this group of Christians who refused to follow public opinion, and who, at this very moment, are shouting for the return of their full staff of missionaries."

MRS. LYDIA A. P. FLINT, OF SMYRNA, VISITS THE HINTERLAND

"I have just come back from a prolonged week-end trip into the 'interior,' and went up to Alachier, the site of ancient Philadelphia. The country is beautiful—the railroad route a scenic one well worth the trip. But it followed the route that the retreating Greek Army took on its way to Smyrna, and the wanton destruction makes one's heart ache. Not only villages and farms, but whole cities were literally razed to the ground. Yes, it was war. No blame, only pity, can be attached to the deeds.

"Alachier suffered in proportion, it seemed to me, more than Smyrna did. Here 3,000 inhabitants of a prosperous, distributing center were driven out. Everything was burned or destroyed, scarcely a house left standing. Today 17,000 have returned either refugees or exchanges, trying to rebuild, to retake the business, and some to get back to their old homes. These people, like the French, are deeply attached to their old homes. They have crawled into the nooks and crannies of the walls like the conies, apparently, of Bible times, and have stretched canvas and bits of boards for shelter.

"Such misery and poverty is hard for us to understand, much less to endure, as they do cheerfully, and glad of the shelter and crust of bread. As for creature comforts, they are conspicuous by their absence. Even the movie has not yet found them. Running water, electricity, schools, doctors, good roads or any road, to be dignified as such, are only in the starting. The government gives aid in building schools and stores as far as possible, but it is pitifully inadequate. The more I see of these interior towns, the more I marvel at the courage of the Gazi and Deputies in their attempt to mould this country into a Republic.

"They need all the help and encouragement we can give them, and the more need I see for colleges and schools where boys and girls may board, and so get double benefit from their education, benefits that at present their fathers cannot give them. That they often disappoint us and make mistakes only makes me the more eager to help, and it thrills me over and over again that I am able to have a small part in the making of this new country and in helping it to have the best possible opportunity for character moulding. Who knows just what is the best way to get true character across to them?

"Last year eight boys came to us from an interior town. This year from the same, I believe, twelve, and so the ratio runs. Not long since a man who was being tutored said, 'I eat oatmeal for breakfast; I learned to like it at Robert College.' How much more he had learned to like at Robert College

INSIDE OF QUADRANGLE, CAGAYAN HOSPITAL

THE FORCE AT THE FRONT OF THE HOSPITAL
Dr. Smith, with child in arms, is at the left below

was apparent when his behavior socially was compared with his companion, who had *not* been to Robert College.

"This year we are rejoicing over the coming to our college of the first son of a son of the college. When we get into the second generation who knows what they may not have learned to 'like' at college?"

REV. FRANK J. WOODWARD WRITES OF A STEP FORWARD IN THE PHILIPPINES

"The Presbytery of Northern Mindanao will soon hold a special meeting to consider important matters. This Presbytery of ours has nothing to do with the Presbyterian Mission, but as we are so closely associated with that Mission it seemed best to adopt that name in the beginning. But the name will be automatically dropped when we become a part of the 'United Church of Christ in the Philippines.' It is expected that this action will be taken at the special meeting. We have instructed the churches to send their delegates prepared to discuss and vote upon the Constitution of the United Church.

"We are impressing upon the individual churches the fact that the Presbytery is their own organization. Delegates will be sent to the meeting without any help from the Mission. The administration of the Evangelistic Funds will be placed in the hands of the members of the Presbytery. While it is expected that Presbytery will vote on the location of the workers and the distribution of funds, it has been voted that the committee which shall advise Presbytery be made up of two Filipinos and one American. We hope for great good to result from our thus throwing the responsibility upon the Filipino workers. From present indications, it is certain to increase the financial support given by the churches. There has been a marked change in the interest taken in the financial side of the work during the past year.

"This Oroquieta District is the district where we shall have most of our self-supporting churches during the next ten years, because it is the richest part of the North Coast. I am able to do more intensive work here, too, for with our auto I can reach five large Municipalities within an hour and a half from Oroquieta. And by steamer one may reach any point on that part of the Coast within three hours. The future of our work depends upon our deepening the spiritual life of these congregations and developing strong regions of influence about them."

FLOYD O. SMITH, M.D., ON THE NEW HOSPITAL AT CAGAYAN

"Several months overdue, the new building was finally handed over to us by the contractor. Freshly painted, light and airy, it seemed like a paradise compared to the old building which has housed the hospital for four and a half years. New equipment was on display, and the day of dedication, October 2, 1926, became virtually 'Hospital Day.' The new operating-room equipment attracted much favorable comment.

"At the dedication exercises in the afternoon, Rev. Frank J. Woodward, representing the Mission, spoke of the real intentions of the donors of the hospital building fund. He emphasized the fact that the majority of the givers were not of the wealthy class, and that their gifts were prompted by love of their fellowmen in the spirit of Christ. He called attention to the splendid list of memorials as represented in rooms and wards.

"Other addresses were by Dr. José Marfori, the dean of Cagayan physicians; President Castro, of Cagayan; President Valdeheusa, of Tagoloan; and

EAST WING OF HOSPITAL AND DOCTOR'S RESIDENCE

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Dr. and Mrs. Alden H. Clark Return to Their Old Station, Ahmednagar

"Our working force in Ahmednagar suffered a staggering blow in the death of Rev. Henry Fairbank. The question arose, 'Who is to take his place?' At a special meeting of the Mission, part even of the Bombay members, became convinced that we were urgently needed in Ahmednagar, and voted to have us go.

"So back we go to Ahmednagar to throw ourselves into the life of its training institutions, its churches, its manifold community life, and the districts that radiate from it. It is a very important and a very difficult position. Ahmednagar can do more than any other center in Western India to affect the development of Christianity. Bombay itself is in closest touch with Ahmednagar. It is a deep regret to us to leave the social work in Bombay in this initial stage, yet it is heartening to have the very people with whom we are working here tell us that we ought to go.

"We are, therefore, to leave this promising social work, just as the new building is coming to completion, and just as our fellow worker, Dr. Manshardt, has started in. Our regret is lessened by the very able way in which he is taking hold. And of course there is great joy to us in going back to a community that we love and to friends who have turned to us in this hour of their need."

Lee Vrooman Tells How International College Opens Again

"International College, Smyrna, has a registration of 269 boys, though the actual student body will be a little less through boys dropping out. Practically all of these boys are Turks, coming from all parts of Western Asia Minor. Last year a number of students were dropped because of poor scholarship, and tuition charges were increased, but the College held its own in numbers in spite of this and in spite, also, of the poor business situation.

"This means that we are crowded full, as we were last year. Two new American teachers and a new English Secretary have been added to the staff, and a Turk—one of our own graduates. A few days after classes began the Ojak Club (a Young Men's Turkish Association) of the Collegiate Department and the faculty gave the new students a reception in the college gymnasium. Speeches on college spirit and traditions were much the same as we listened to in our Freshman year at the University of Maine."

Pres. John E. Merrill, of Aleppo, Reports a New Thing In Syria

"Yesterday morning (November 8, 1926) we had something that has never happened here before. An Arabic-speaking pastor addressed the boys in the

Continued on page 38

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MISSIONARY PERSONALIA

Miss Laura Cross has recently started on her new work in Bridgman Academy, Peking. The Principal, Mr. Kuan, has felt the need of having one foreigner who had no regular classroom work, but whose whole time could be devoted to several other things which he considers highly important. She is to supervise classroom work, have charge of physical education, act as counsellor to the Y. W. C. A., help build up the religious life of the school, and also the social life.

Two of our missionary families—the Woolworths of Turkey and the Harrisons of Ceylon—are studying at Union Seminary at New York, and are enjoying the privilege of living in the new apartment house bought by the seminary for the use of missionaries studying there. Mrs. Minnie Hastings Harrison, formerly of Uduvil, writes: "We are across from the seminary, facing Riverside Drive, in an apartment of four rooms and kitchenette, at a very moderate rate. Everything is brand new and completely furnished. The beds were made and the dish towels on the rack when I arrived! We are enjoying housekeeping and having our own little home in such lovely surroundings more than I can say."

MORE PRECIOUS THAN RUBIES

The Chinese Church lost a staunch supporter in the recent death of Mrs. Yee Teh Feng, mother of the Rev. H. L. Yee and Mr. T. I. Lin. For practically all of her more than seventy years she had been an ardent Christian. Born in Tungchow, she was one of the first women to attend a Mission School in that section. Eight years ago she had a paralytic stroke, which prevented her from carrying on the Bible teaching in the East Suburb Presbyterian Bible School and the street visiting, to which she had given so much of her time.

In spite of ill-health, however, she managed her household up to the very day of her death, making it a rule of her life to have prayers with her servants and family every day. When on one occasion the servants demurred about prayers, she told them that if no other work was done, she intended to have prayers first, and then quietly reasoned with each one until she won them to her plan. She has trained in her home more than thirty servants, who have gone out trustworthy workers.

Mrs. Yee's prayer always was that she might never be absolutely unable to help herself, and in her days of pain she never complained. She was a humble and earnest Christian. Among her last requests she asked that at her death there be no pomp or show, and that no presents of any kind should be received, but that everything be simple and dignified. The family respected her wishes and there was no feasting or receiving of presents. An impressive service was held in the East Suburb church. Nearly 400 men, women, and children followed the bier to the gates silently and reverently—a great tribute to the one who had "gone home."

Miss Minnie Clarke, Gogoyo, left Rhodesia for her furlough about the first of October. She was expecting to spend a few weeks at Durban, and then to go on, after Christmas, to Portugal, where she expects to spend some months in further language study.

Rev. Frank J. Woodward, of Oroquieta, is the American on the Committee of Three which advises the Presbytery of Northern Mindanao in its location of workers and distribution of funds.

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Miss Luella Miner has been elected one of the vice-presidents of the National Christian Council, China, and continues also to serve on the Executive Committee.

On October 20 Dr. and Mrs. George M. Rowland, of Tokyo, Japan, received "floral, oral, postal, electric, and such like greetings" on the occasion of the fortieth anniversary of their landing at Yokohama as missionaries. The popular Doctor says: "It has been a blessed four decades, with opportunities and friends far beyond the wildest imagination, and still farther beyond our deserts." We can endorse the first part of his remarks, but the last phrase is one of the Doctor's rare inaccuracies.

THE CHRONICLE

Births

November 2, 1926. In Tientsin, China, to Rev. and Mrs. Earle Ballou, a son, Christopher Henry.

Deaths

October 21. In Brooklyn, N. Y., Mr. William S. Picken, aged 54 years. Connected with the Marathi Mission, India, 1914–1919.

November 30. In Portsmouth, N. H., Miss Martha E. Price, formerly of the Zulu Mission.

December 12. In Clifton Springs, N. Y., Rev. Leroy F. Ostrander, of the Bulgaria Mission.

Arrivals on the Field

July 29. In Tientsin, *en route* to Peking, Miss Jean P. Dickinson, returning to North China Mission.

September 9. In Kobe, Japan, Rev. and Mrs. Darley Downs, returning to the Japan Mission.

September 15. In Tientsin, China, *en route* to Peking, Miss Emma B. Noreen, joining the North China Mission.

September 26. In Mersine, Turkey, *en route* to Adana, Miss Susan W. Orvis, returning to the Turkey Mission.

October —. In Fenchow, China, Dr. and Mrs. Percy T. Watson, returning to the North China Mission.

Concluded on page 40

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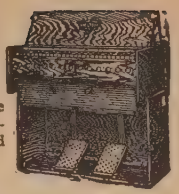

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SO OUR MISSIONARIES WRITE

Continued from page 35

college at chapel without translation. The week before, Monseigneur Audo spoke in French. The local teachers have spoken in Armenian, and Mr. Carleton and I have spoken in English. So we have all the languages in practical use. I want to get a lecturer for the Monday afternoon lecture who will use Turkish."

Dr. W. W. Peet Finds Plenty to Look Forward To

"I am just back in Jerusalem from a trip of two weeks to Beirut and Damascus. I have had a very interesting and successful time. Our message was cordially received everywhere and responded to. The native people were greatly interested. The way is open for the next step."

Rev. Edward L. Nolting, Warden of American College, Madura, Writes of a Hindu Brotherhood of Service

"The other day a student came to me and said that some of the students had formed a new society here in the college, called 'The Brotherhood of Service.' He said that they were not anxious to have a large number of students join this Brotherhood, for they were more interested in service than they were in the number of members in the Brotherhood, and that only those who were willing to make a sacrifice for the service of others could join. They are all Hindu students as far as I know. One day I was in the room of some of these students and found a spinning wheel there. They taught me how to spin. They buy the cotton, pay for it themselves, spin it, and then give the thread away to be woven by poor village people into cloth. If this work keeps up, we will try to put in a loom here, so that in their spare hours they can also do some weaving. Better for them to do that than to sit idly about telling stories that are not edifying, or spending their time at the movies. And now they are starting a night school for some village boys nearby. We are glad to encourage these students, for they will make a real contribution to the life of India. This is the purpose of the Brotherhood—'The purpose for which this Association exists is to render service toward the upliftment of our nation in the following ways: 1. Village organization; 2. Prohibition of drink; 3. Removal of untouchability; 4. Education of untouchables as well as to the poor; 5. Spread of home industries, especially Khaddar.'

"Certainly they have a vision of real helpful service and we shall do all we can to encourage them in this work."

Rev. Leonard H. Outerbridge Writes of Agricultural Problems in Northwest China

"In our church field there are 1,487,941 farms of an average size of four and a half acres. The average income over and above the bare living expenses of a family working such a farm is only about $34 a year. The International Famine Relief Commission says that if we can improve agricultural conditions so as to raise this level, we will be able to prevent such a terrible famine as devastated the country in 1921.

"We are heading up a department of agriculture as it applies to the rural church, looking at the problem from the angle of helping people either in or out of church to a new level of living in order that they may be able to support their own church and school work. The potato was introduced into the Northwest by our Mission at Fenchow. Fifteen years ago only two Chinese in this vast area were growing potatoes. Now you can see potato fields everywhere. It means a great deal to the life of the people to have a new food product introduced. And this is only an illustration of what can be done along similar lines.

"The introduction of new food products is not enough. Last night we saw the potato crop of this village we are visiting. The potatoes were like the marbles we used to play with at school. In their pressure for economy only the poorest and smallest, which were almost unfit for food, have been saved year after year for planting, and this is the result. To these people who live on the verge of starvation it is the essence of extravagance, or even wickedness, to plant a good-sized cut of potato. Why, it would almost make a meal! We hope, through a plan of working with some Christian farmer in each of our church fields, and by advice, and by the introduction of new and more vigorous seeds and new methods of cultivation, to demonstrate that larger crops can be grown. These people are eager for means whereby they can increase their crops, and will take readily to new measures once they have been proved; but until we *prove* to them that we have something better they are afraid to try, for fear it will fail and they starve.

"In Shensi, where we now are, the mountain area is more arid than in Shansi. The people strain from morn till dark in the effort to wrench from Mother Earth sufficient food for a living. They have not discovered any special crop suitable for the arid regions. We hope through a series of experiments to introduce various drought resistant types of grain—thick-leaf grains that will retain what little moisture they gather. Then, too, we hope by the teaching of dry farming methods to increase the yield in these areas."

Dr. Edward W. Wilder Tells of the Harvest Festival of Lepers

"Ever since the days when Dr. Parker (now Mrs. Vaughan) started the Leper Asylum at Manamadura it has been administered by our station missionary there, Mr. Wolsted, although the money for the work comes from the Mission to Lepers and from the Government. There are 200 lepers there. I was asked to be chairman of their Harvest Festival.

"The meeting was held out of doors. There was a program of hymn-singing, dialogues, recitations, and an address by Mr. Dudley. The majority of the

patients are Hindus and for them the program was one of evangelism as well as entertainment.

"I was glad in my remarks to tell of my joy in the growth of the colony in gardens, in the greater happiness in the faces of all, due to their greater willingness to work for the common good, and finally, in the fact that I had been able to pass for discharge as arrested cases four of the members of the colony within the last few months.

"It is truly a different situation all around than it was when I first visited here. Then, the people were sullen and fault-finding, running away as they saw fit, and in general utterly discouraged. A new doctor is giving the treatments—the new treatment, with its far greater hope of recovery testified to by several patients discharged well, has increased the hope and patience of the inmates. The increase in activities, in gardening and other industries, keeps them occupied."

MRS. PERCY T. WATSON WRITES OF THE ARRIVAL AT FENCHOW AND THE WELCOME "HOME"

"Home at last! Thirty-six days by train, boat, automobile, and rickshaw have brought us back to Fenchow, with its walls, its friendly folk, and the great things waiting to be done. Can you imagine our thrills as the ancient pagoda rose into view, as the gray walls, the spires of church and school and the hospital roof appeared. We drove first into the hospital yard, and were soon having a wild time greeting everybody.

"That evening, after dinner, the staff took us through the hospital. When we left we had been in the new building but a few months; the workmen were hardly out of it; many finishing touches remained to be done. We thrilled to see the shining cleanliness of it all, with the corridors as spick and span as the polished surface of the floors in the wards. Both operating rooms are in constant use. The laboratory, with Chinese technician in charge, has not much equipment but is already giving much help. Yesterday they did the third autopsy in our history, a triumph which is almost marvellous, for Chinese religion and custom are all against it.

"The nursery was full of babies, including the adorable Mary Katharine Hertz. Then Dr. Watson went off with Dr. Curran to examine Dr. Tai's wife. He operated on her the next morning. Thus he properly celebrated his first Sunday and his first morning in Fenchow. We're here!"

REV. J. S. PORTER, OF CZECHOSLOVAKIA, GIVES WELCOME NEWS

"One of our churches has just recently assumed all its own expenses at great sacrifice. We all wonder at it and shall watch the results with great interest. There are only about forty members in the church, and there are none who are well-to-do. They did it without any outside push. I was in the country recently, and after conference and prayer, with trembling, it was decided to be self-supporting from January 1, 1927. This by a church with a widely scattered membership."

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THE CHRONICLE

Concluded from page 37

October 10. In Mersine, Turkey, *en route* to Adana, Miss Kathleen Van Cleft, joining the Turkey Mission.

October 10. In Guadalajara, Mexico, Miss Mary Gale, joining the Mexico Mission.

November 4. In Peking, China, Rev. and Mrs. E. T. Shaw, returning to the North China Mission.

Arrivals in this Country

November 15. In Boston, Rev. Obed S. Johnson, of Canton, China.

November 29. In Boston, Mrs. Edward W. Felt, of Sirur, India.

November 30. In New York, Miss M. Louise Wheeler, of Sholapur, India.

A TRIBUTE TO MISS PRICE

For forty-nine years Miss Martha E. Price has been a missionary of the Woman's Board. The first thirty-nine were spent in devoted service for Zulu women and girls at Inanda Seminary, Natal, South Africa. Since 1916 she has been living in Portsmouth, N. H., where, on the last day of November, the call came to her, and she went into the Other Room. Dr. Lucius H. Thayer, her pastor, conducted the service, assisted by Rev. Charles Ransom, of the Zulu Mission.

The call to serve Africa came in 1877. The young teacher, a graduate of Mount Holyoke Seminary, in the class of 1870, after seven years of experience in American schools, gladly flung her life and her enthusiasms into giving Zulu girls a Christian education. Her standards were high, and she worked with marked success. Other schools were glad to use the language charts which her keen mind produced and the Zulu primer she edited. She took an individual interest in her pupils, and one of her last letters was to friends in Africa, asking that the money enclosed be used to give a Bible to a Zulu friend whose life she had touched. Her work of evangelism was warm and personal, in no sense perfunctory or official.

Miss Price will live in the lives she kindled and the minds she trained. They, as well as her associates in the Zulu Mission and the Woman's Board, know that hers was a life well lived for man and God.

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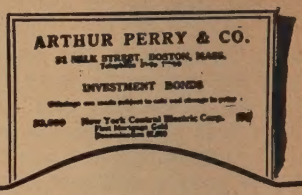

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5. Frocks
6. Guimps
7. Ties

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2. Lingerie
3. Neckwear
4. Blouses
5. Drapes
6. Smocks
7. Hair Bands

V. *The Business Girl's*
1. Blouses
2. Collars & Cuffs
3. Handkerchiefs
4. Ties
5. Jabots
6. Scarfs

VI. *The Milliner's*
1. Ribbons
2. Trimmings
3. Linings
4. Hat Materials
5. Blocking

VII. *The Seamstress'*
1. Bias Bands
2. Seams
3. Ruffling
4. Pleating

VIII. *The Fancy Worker's*
1. Transfer Work
2. Smocking
3. Lamp Shades

IX. *The Nurse's*
1. Uniform
2. Aprons
3. Collars & Cuffs
4. Caps

X. *The Salesman's*
1. Sample Goods
2. Ties
3. Trousers

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